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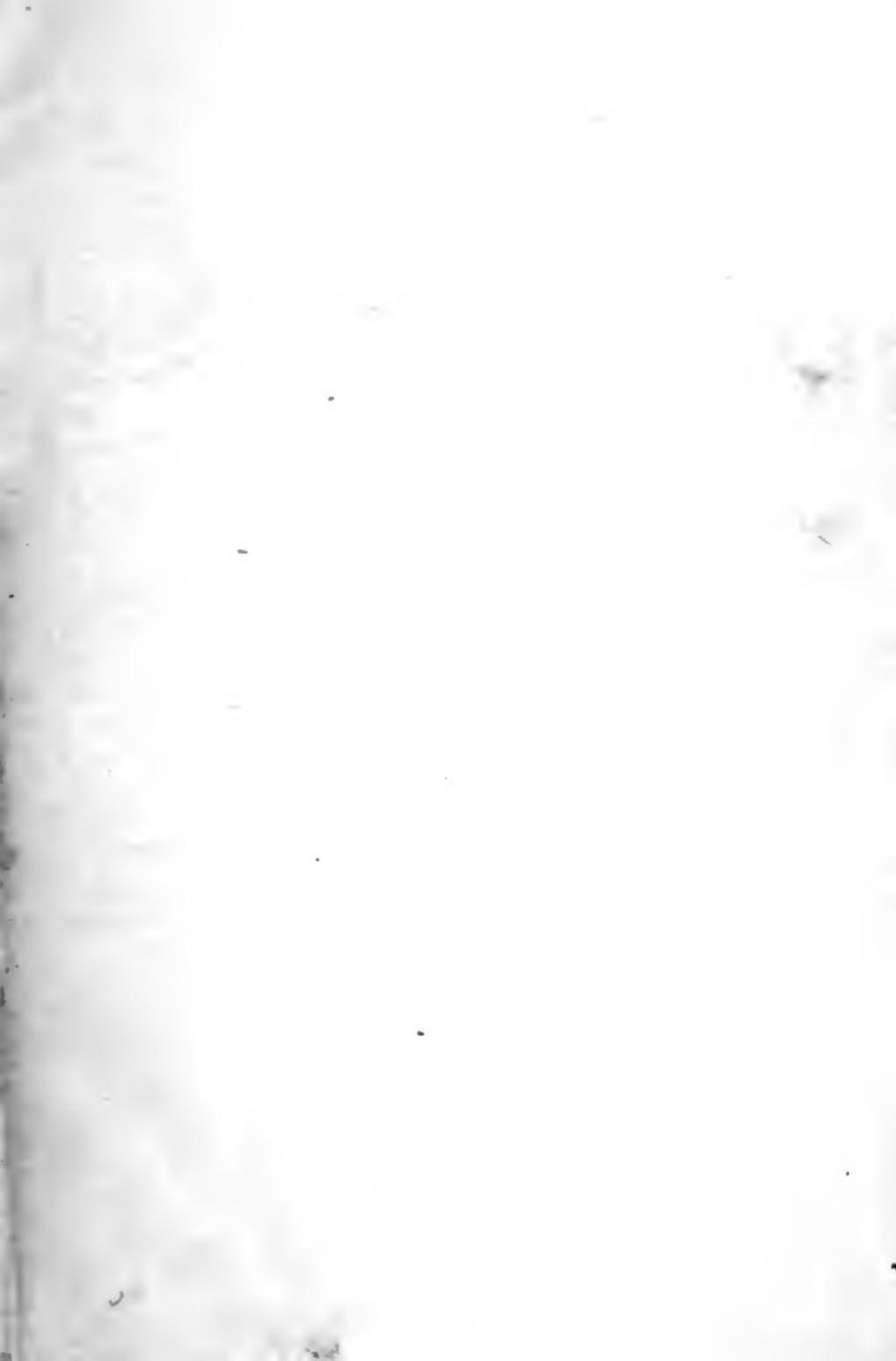
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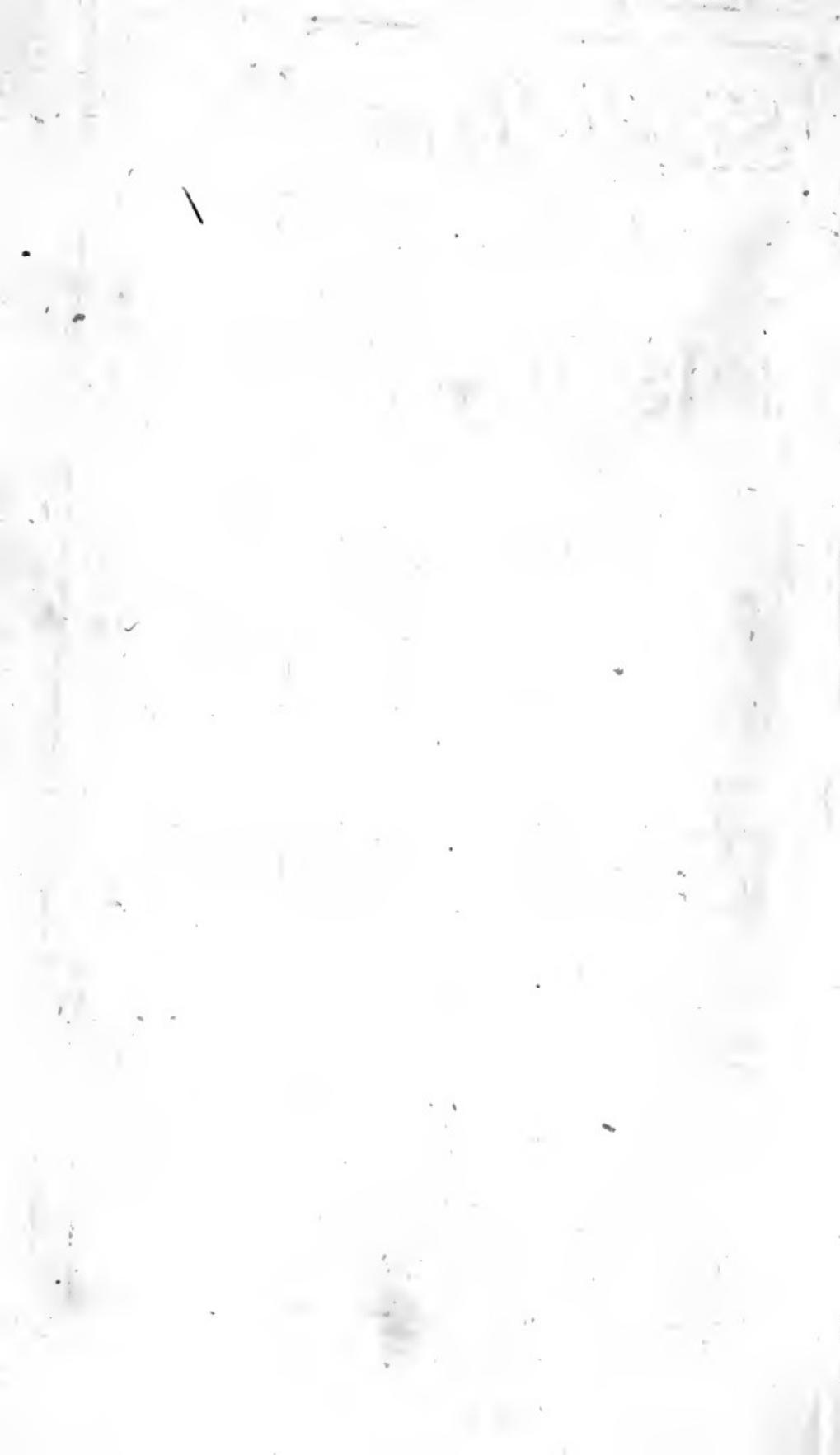
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Sion's Travellers
COMFORTED,
AND THE
DISOBEDIENT
WARNED.

In a Collection of
Books and Epistles
OF THAT
Faithful Minister of Christ Jesus,
Charles Marshal.

So will I comfort you and ye shall be comforted in
Jerusalem, Isa. 66.13.
Ye shall even warn them that they trespass not against
the Lord and so Wrath come upon you, 2Chr.19.10.
Blessed are the Peace-makers, for they shall be called
the Children of God, Matth. 5.9.

London, Printed and Sold by T. Sowle, in White-
Hart-Court, in Gracious-Street, 1704.



THE
PREFACE
TO THE
READER.

I Must needs say, it is with some Sadness that I remember the Departure of so many of the Lord's Worthies, as a little time hath deprived us of: But I have sometimes comforted my self in this, that the Lord intends to take his Church more immediately under the Care and Ministry of his own blessed Spirit, whereby that Loss would be more than repaired; and also yet raise up more of his Servants, and bestow upon them such Mea-

The PREFACE.

sures of the Holy Ghost and Power from on high, as to be thereby amply qualified to gather home the residue of the dispersed of Judah, and scattered of Israel, to the Hill and City of God : and tho' they shd. not attain to the first Rank of the Lords Worthies, yet that they may deservedly be reckon'd among the rest that served God, and David their King, valiantly.

The Person, whose least part of his Works and Labours follow, having abounded much more in a fervent Ministry than Writing, was brought up in the Nurture of Religion, among the most Seeking and Enlightened People of his Time, in the City of Bristol ; and therefore a prepared Vessel to receive with joy, the Glad Tidings brought out of the North by those Eminent Servants of the Lord, John Audland and John Camm, at their first Visits of the aforesaid City, with the Testimony of Light and Salvation, and of the Coming of the Power and Kingdom of Christ, to the Inhabitants of this Age of the World ; where his Zeal and godly Conversation, greatly recommended him

To the READER.

him to God's People. But in some time after, not contented to eat his Bread alone, being filled with Love and a religious Concern for the good of others, he found himself engaged in the Name and Power of God to visit the Meetings of his People throughout this Nation, the Land of his Nativity; in which capacity he continued a faithful Labourer and Minister in the Vineyard of Christ to his End: By whose Travels and Labours, as many were turned to Righteousness, so divers were quickned in their Gifts to the Ministry: For he was not one that affected Words or laboured an Elegancy of Speech, or leaned upon Memory or former Openings; but one that waited for the feeling of God's living and heavenly Power, to carry him forth in his Ministerial Exercises, whereby, like a right Gospel-Minister, he often refreshed the Family and Heritage of God: As for what regarded himself in a more particular manner, I can indeed say he was a great Composition of Love and Zeal, of Meekness and Affability, singular Uprightness and Simplicity; very Compassionate and Helpful; Serious in his Converse, and Inoffensive

The PREFACE.

five in his Freedoms : Fervent against the Troublers of Sion's Peace, yet Tender to the Mistaking and Relenting. He was naturally of a Lively but Kind and Friendly Temper, and where he profest a Friendship, very Faithful as well as Affectionate : And as the Lord had been with him from the beginning, and gave him an honourable place in the Hearts of his People, that are Israelites indeed ; so did he continue his Strengthening and Comforting Presence with him, to his End. For visiting of him with divers Friends but a day or two before his Departure, as one filled with the Love, Life and Power of Christ, he prayed after a very earnest manner, That the Lord would preserve his People, and carry on his Work among them, and exalt his Truth ; and even as in an Agony of Spirit saying, The Eternal and Everlasting God bless and prosper Thee and all his People, and stand by You and carry You through all Opposition : The Eternal God and Majesty on High be with You ; with much more in the same fervent manner ; remembraing his Love to all his dear Friends as opportunity offered.

Thus

To the READER.

Thus the Lord carried him thorow the Labours of his Life, as well as Weakness of his Body, when he took leave of us and It, to receive a more duriing and eternal Mansion in the Kingdom of Glory. And Reader, in this I write my Knowledge of the Author of the following Book, upon an ancient, as well as very intimate, Acquaintance : For I must say, his Friendship and Society were always grateful to me, for the sake of that Love, Peace and Piety that did adorn his Conversation ; and I beseech Almighty God, his following Labours may be a Seasonable and an Effectual Memorial of those many former Personal Ones, that were so Beneficial and Acceptable among the Lord's People.

Indeed his Writings that were made publick, are not many, but however they were too many and sensible to be lost ; and if the Reader peruses them in Seriousness, they will demonstrate from what Fountain they Sprang, even that of heavenly Love and Zeal, for the stirring up of those that read them, to the Fear, Love and Service of the everlasting God, and that Truth, Unity, Peace and Concord may encrease and

The PREFACE.

and be multiplied among the Lord's People where they come.

And I would add what I earnestly desire, viz. That the Friends of God would be diligent in stirring up their Children and Family frequently to read the Holy Scriptures, and the Writings of our Antient Departed Friends, which are an Eminent Vindication of the Divine Authority of that blessed Book, upon the Experience of those Faithful Ministers and Servants of Christ. And that all who make Profession of the holy and blessed Truth in the inward Parts, would make the Lives and Labours of those Worblies of the Lord their Lively and Constant Examples in their Known Seriousness, Retirement, Silence, Self-denial, Temperance, Humility, Meekness, Tenderness, Brotherly Kindness and Sincerity to God and his People; that so there may be a Succession in Sobriety, Righteousness and Godliness, which is the very Sum and Substance of Religion; and that one Generation may become Heirs in Holiness to another, till Days be no more, and Time be swallowed up in Eternity.

W. Penn.

George

George Whitehead

HIS

TESTIMONY

Concerning

Charles Marshall, Deceased.

WHAT the Lord our God promised by holy Prophets, Of the Pouring Out of his Spirit upon all Flesh, and that his Sons and Daughters should Prophesie, and declare his Name in the Earth : And that when he Gives his Word, many become the Publishers thereof ; this Truth the Lord renewed, and is fulfilling, even in our Day ; so that a Great Cloud of Witnesses, he hath been pleased to Raise up Even in these latter Days ; and they have truly concurr'd in their blessed Testimony, for the Convincing, converting and b confirming

George Whitehead

confirming Many in the Faith of the Everlasting Gospel of Our Lord Jesus Christ, wherein this Our well-Beloved Brother, *Charles Marshall*, had a Share, and Effectual Service in his Day and Time, through great Labour, Travels and Exercises. To whose Memory, with many Other faithful Servants of Christ Jesus (who are at Rest in him) we owe such tender and due respect, as Truly to commemorate them, their Service, and Testimony for the Name and Power of the Lord Our God, and his Dear Son Jesus Christ, and to recommend the same to Posterity; for that the Righteous shall be had in Everlasting Remembrance. I Knew this Our Deceased Brother early, in his Young Years; wherein as the Lord was Pleased Religiously to Incline his Heart and Mind, to Virtue, and to the Knowledge and Love of the Blessed Truth, as it is In Christ Jesus, in Spirit, Life and Power, he received and retained the Love of the same when discovered unto him, and accordingly his Love was sincere to Christ's Ministers and Servants, who were Instrumental for

His Testimony.

for his and Many Others Information, and Good of their Immortal Souls. And his sincere Love and Regard to Christ's Ministers and Messengers, appeared to be a good and necessary Preparation, for him to be a *Witness* and *Partaker* of the same Ministry and Testimony of Christ Jesus, and that he might have a Share in the Work of the same Blessed Spiritual Ministry of the Gospel of the Grace of God, which wrought in his Heart for the same End, and which accordingly the Lord was pleased to make him Instrumental in, as a Minister of the Spirit, and not of the Letter; to turn People from the Flesh to the Spirit, and from Darkness, Sin and Satan, to Christ the true Light, and from the Barren and Empty Forms of Religion, to the Power of Godliness. And as he was a Loving and Tender-hearted Man; he was truly Tender and Zealous for the Glory of God, and the Honour of his Holy Name and Truth; and retain'd unfeign'd Love to his Brethren in Christ, and Regard to the lively and comfortable Fellowship of the Holy Spirit, wherein we were

George Whitehead

often comforted together : He was not One of them that would turn aside from the Flocks of the Lord's Companions, whom Christ Esteems as his own Brethren. He Zealously often Testified against the Spirit of *Division* and *Separation*, and against *Treacherous Apostates* and *Sowers of Discord* ; and often endeavoured to Alarm and Awaken, the Careless People out of the Sleep of Sin, Carnal Security, Fleshly Liberty and Ease therein ; for which end he Labour'd Hard, and took Great Pains, as one Given up to Spend and be Spent in the Lord's Work and Service. I truly Lov'd him for Love's sake (for none was Lost between us) and as One who Kept the Faith, and retain'd the Unfeigned Love of the Brethren, and true Love to All the Faithful in Christ, even to his whole Heritage. And the Lord did not only make him truly compassionate and helpful (by his spiritual Ministry) to poor Souls under Affliction and Distress ; but also because of his Tender-heartedness, to such as were Afflicted in Body, or any ways indisposed as to their Healths, and his

His Testimony.

his readiness to sympathize with them, and to help them in his Physical Practice. I Believe, the Lord did the more Bless the same for the Help, Ease and Relief of many (who had Labour'd under Bodily Weakness, and Distempers) as they have confessed.

And as an *Ancient Friend*, in Great Tenderness, true Love and Affection, Declared at his Funeral his Being then **in Paradise**, I really Believe he is written *in Heaven*, and Recorded in the *Lamb's Book of Life*, with all the Faithful in Christ, the Redeemed from the Earth ; who Keep their Integrity in the Truth to God, and their Faith in Christ, and Love to all his Saints, even those who are Faithful unto Death, for whom the Crown of Righteousness, the Crown of Life and Glory, is prepar'd and resery'd in Heaven.

And tho' I have not had the Opportunity to peruse all the Writings, Books and Papers (relating to Our Holy Profession) of This Good Man, Our Deceased Brother,—I hope nothing will be found in them Offensive, to the Un-

Postscript.

prejudic'd Readers, or Enquirers after the Way to Life Eternal ; Considering the Validity and Weight of his Known Evangelical Ministry, and Spiritual Testimony.

London, the 15th of the
9th Month, 1703.

Postscript.

THE fore-going Testimony concerning our Dear Brother, *Charles Marshall*, Deceased, his great Labours and Service in the Gospel of Christ, and his Zeal for God, and the spreading of the Truth, and his unfeigned Love to his Brethren, with his great Regard for the Preservation of God's People in the Unity of the Spirit and Bond of Peace, we have true Unity.

And

Postscript.

And having known him many Years, and been Witnesses of his Labours, and have Laboured with him in the same Work, in Christian Respect to his Memory, and in Real Esteem and Value for his Faithful Testimony; do Testify, he was an Evangelical Minister, and Faithful Servant of Christ, and hath left many Seals of his Ministry; for the Lord greatly Blessed his Labours, and filled him with his Divine Power, and attended him with his Glorious Presence, even unto the End; for he Enabled him through all his Exercises, to finish his Course in Peace; And we are fully satisfied, the Lord hath given him the Crown of Righteousness.

And we doubt not but all who shall read impartially his following Writings, will find that he was what we Testify concerning him, *viz.* a sincere Man, of a tender Spirit, full of Love and Zeal for God and his Truth; and Laboured in his Day and Time for the Good of Souls, in the Gospel of our Lord Jesus

Postscript.

Christ ; To whom be Glory and Do-
minion for Ever.

Sign'd at our Second-Days-Morning-
Meeting, the 22d of the 9th Month,
1793.

Ambrose Rigg,
John Field,
John Vaughton,
John Butcher,
Thomas Pitstow,
Edward Bourne,
John Padley,
William Hornoull,
Joseph Baines,
John Bowater,
John Kent,
Theoder Ecclestone,
William Robinson,
John Tomkins,
George Bowles,
Samuel Waldenfield,
William Warren.

John

John Freame

H I S

TESTIMONY

Concerning

Charles Marshall.

ALTHO' the several Testimonies, relating to our Deceased Friend, *Charles Marshall*, may sufficiently Testify concerning him, yet, I having had the Benefit of his Conversation for many Years, think my self engaged to say something of him, in true Love and Respect that I bear to his Memory; he having entertained a particular Kindness to me from a Child, and continued his Friendship stedfastly to the end, affording me much of his Company for the last ten Year of his Time, whereby

John Freame

I came to have a particular Knowledge of him.

And I can truly say, That he was a Faithful and True Friend, having often observed, where he professed Friendship, it was so in Reality, and not in Shew only ; being ready to serve such to the utmost of his Power, not forsaking them in a time of Adversity.

He was a faithful Labourer, and true Minister of the Gospel, and had an eminent Service in that respect, having been made an happy Instrument for the Convincement of many.

He was a zealous Reprover of such who made Profession of the Truth, and walked contrary thereto in Life and Conversation ; but very Tender to those under Exercise of Spirit ; his Ministry being such as effectually reach'd the divers States and Conditions of People, being skilful in dividing the Word a-right ; so that he was both a Planter, as well as a Waterer in God's Vineyard : And there are many can say they have sat under his Doctrine with great Delight ;

His Testimony.

light ; by which they have been Comforted and greatly Refreshed.

He was also Eminent for an Innocent Life and Exemplary Conversation ; which being attended with good Nature, and a kind Disposition, rendred his Acquaintance and Conversation both Edifying and Acceptable.

He was of a peaceable Spirit, making it his Concern to keep up Love, Unity and Concord ; and, as Occasion offered, frequently Exhorting thereto : And his Demeanour was such, both in this and other Respects, as made him an Elder in the Church, that deserved double Honour : And it may be truly said of him, That he was a Peace-maker, he being often performing that Office of true Friendship, in endeavouring to reconcile those that were at Difference ; and as he was no Favourer of that Spirit that endeavoured to sow Discord amongst Brethren, so he was no Incou-rager of such that would be secretly lessening the Esteem one of another, always looking upon such Things to be of a pernicious Consequence.

He

John Freame

He was a real Sympathizer with those in Exercise or Affliction, often visiting them in the time of their greatest Need.

And thus he continued until the time of his Sickness, which he had a sense of before it came upon him ; for a little before he was taken Ill, he signified to me, *That his Departure was at hand* ; and desired, amongst other Things, that *his Journal, Epistles, and other Writings, might be Collected, in order to be Printed after his Decease* ; and earnestly pressed me to take some Care therein.

I was frequently with him in his Sickness, and observed him attended with great Patience, and in a sweet compoled Frame of Spirit, resigned up to the Will of God : And altho' towards his latter End he grew very Weak, yet he had still a Care for the Welfare of the Church, and Good of the Poor, as appears by the following Expressions, spoken to some Ministering Friends that came to Visit him ; and I being present, and perceiving an earnest Desire in him, that the same should be communicated to Friends, committed

His Testimony.

committed them to Writing presently after, which was to this Effect, viz.

I have lov'd the Brotherhood; I have sought the Unity and Peace of the Church for these Forty Years; and, to my great Comfort, never did any Thing tending to the Breach thereof.

I have Two Things that lye upon me to Friends, which I desire may be communicated to them. The first is, That they gather down into the Immortal Seed and Word of Life in themselves, and be exercised in it before the Lord; and duly prize, and set a right value upon, the many outward and inward Mercies, and Blessings, and Heavenly Visitations, that the Lord has eminently bestowed upon them, since the Morning of the Day of his Blessed Visitation; then shall they grow, and be preserved in a living Freshness to him; and the Lord will continue his Mercies to them, and they shall not want his divine refreshing Presence in their Meetings together before him.

The second Thing is, That those Friends that the Lord hath given great Estates unto, ought to cast their Bread upon the Waters, and

John Freame His Testimony.

and do good therewith in their Life-time ;
for those that are Enjoyers of such Things,
should see that they are good Stewards there-
of. Oh ! the many poor Families that such
Persons might be a help to ! How easily
might they with a little, assist many a Fa-
mily to live in the World ? And what a
Comfort would it be for such to see the
Fruits of their Charity in their Life-time ?

After which he grew daily Weaker
and Weaker, and Departed in great
Stilness and Quietness of Mind, being
taken away from divers Troubles and
Exercises, to possess and enjoy an incor-
ruptible Inheritance that will never
fade away.

London, the 25th of the
8th Month, 1703.

John Freame.

John

John Whiting

H I S

T E S T I M O N Y

Concerning

Charles Marshall.

I Knew him from his first coming into the County of *Somerset* (I being then but a Youth) soon after his coming forth in a publick Testimony to the Everlasting Truth, of which he was an Eminent Minister and Labourer in the Gospel of Christ; and that it was in great Dread and Power he came among us, and had many Great Meetings in our Country, as at *Portishead*, *Naylsey*, *Backwell* and *Clareham*, at which last place he was, in the 10th Month, 1674. pulled down, as he was at Prayer, by some Justices of the Peace (so called, but were some of them, in those Days,

John Whiting

Days, the greatest Disturbers of it,

* But one of the
Chief of his Fa-
mily and Name,
did shew an utter
dislike unto this
violent Actions.

particularly * *Francis Paw-*
let of Wells, who laid vio-
lent Hands on him, to pull
him through the Rail
where Friends used to
stand, Griping him so by

the Side, as caused him to spit Blood,
and haled him out of the Meeting ;
which hurt he felt and complained of
long after : Several of which persecuting
Justices soon after dyed with Eating
of *Tadcheese* (alias *Mushrooms*) in a
drunken Frolick, calling it *Manna* : And
not one of them, that I know of, have
been remaining these many Years. And
the Meetings he hath had there-away,
and the Dread and Power of the Lord
that hath been manifest in them, and
the Tremblings, Meltings into Tears,
and Brokenness I have seen, is fresh in
my Remembrance, and can never be
forgotten by me. And tho' he in his
Testimony was Dreadful to the Re却
lious, and as a Son of Thunder to the
Disobedient, yet to the Faithful he was
a Son of Consolation, and his Testimony
was

His Testimony.

was unto them as the Dew upon the tender Herb, and was a Blessed Instrument to many, and to me in particular, in my early Days, when Truth began first to open in my Understanding, and dawn upon me as the Light of the Morning in the Spring-season, which still lives with me, and is my Crown of Rejoycing to this Day ; for which, and the Benefit I received by him, I greatly loved him, and was glad of his Company, and to be in Meetings where he was, in City and Country, and was often converfant with him, till the time of my long Imprisonment in *Ivelchester-Gaol*, for Non-payment of Tithes ; and his removing to *London* (being imprisoned in the *Fleet* for the same Testimony, and about the same time) for whose absence I was greatly concerned, not seeing him for many Years whom I loved so well : But and owed much to as a Father in the Truth. Afterwards he came into our County again, to our great Comfort, as in times past ; and was frequent at Meetings in

John Whiting *His Testimony.*

Bristol and parts adjacent, for some Years before his Death, which was a great Exercise to me and many more, for his Testimony sake, being worthy of double Honour, and his Memory is precious. I could say much more, were it needful; but his Portion is with the Lord, and his Lot is among the Saints.

John Whiting.

London, the 9th of the
10th Month, 1703.

A

TESTIMONY

Concerning
Charles Marshall.

WE understand that the Memory of our Ancient and Faithful Friend and Brother, *Charles Marshall*, is likely to be revived by the publishing a Collection of his Writings. As to his Conversation and Character, we have this Testimony lives in our Hearts for him, *viz.* That as he was known to be a lover of the Holy Scriptures, and accordingly early sought after the knowledge of God, by whom he was prepared to receive the Testimony of Truth, which he soon received in the Love of it, and became an able Minister for the turning many from Darkness to Light.

A Testimony.

And as he was a true Believer in Christ, so he was a Sufferer for his Name and Testimony, which he underwent with great Patience and Chearfulness.

His Endeavours were, where he came, not only to keep the Unity of the Spirit in the Bond of Peace, but also to press to the same; well-knowing, that as the Character of a Disciple of Jesus was Love, so by it Unity and Peace here, and Happiness hereafter, would be secured to us.

He was indefatigable in his Labours for promoting universal Charity, but especially on behalf of the Poor, for whom he was a constant Advocate, charging the Rich not to put trust in their Riches, nor shut their Ears against the Complaints of the Necessitous.

In short, he was a loving Husband, a tender Father, a good Neighbour, a true Friend, and a zealous and faithful Minister.

He was for following after those things that make for Peace, as well in his natural Temper, as by a divine Qualification: He had a very great sweetnes^s in his

Cone-

A Testimony.

Conversation, which had a general tendency to the promoting of Love and good Works; in which we believe he continued stedfast to the very last; and having left this troublesome World, is translated to a better place, where he is at Rest with the Lord.

Bristol, the 22d of the
10th Month, 1703.

Thomas Callowhill,
William Smith,
Benjamin Coole,
Richard Sneade,
Charles Harford,
Charles Jones,

• 318 • *Hannah*

Hannah Marshall

HER

TESTIMONY

Concerning her Husband,

Charles Marshall.

Dear Friends,

IT being a Christian Obligation, as well as a Commendable Practice, for Survivors to transmit to Posterity something concerning the Deceased, especially of such who have been exemplary in their Lives, and whose Death proves the Churches loss, tho' their own eternal Gain. Such are of that Righteous Generation, whose Memorial is never to be forgot.

Amongst these, my dear Deceased Husband was one who yielded early Obedience to the Visitation and Call of God,

Hannah Marshall

God, persevered in his Fear, and finished in his Love. The Testimony he bore for the Lord and his blessed Truth, was in the Authority of Divine Life, which often reached the Witness of God in many Hearts: He was zealous for God, tender of the good in all; terrible against the Works and Workers of Iniquity: In the Exercise of his Gift, he was Grave and Reverent; his Testimony full of *Reproof* and *Conviction*, but in that Meekness which made the same truly Edifying: His Doctrine was found, and sufficient to stop the Mouths of Gainsayers, flowing from that living Fountain, and divine Spring of Light, Life and heavenly Wisdom, which the Wisdom of this World could never comprehend.

He was often drawn forth in Prophecy, which was attended with a suitable Concern in himself, as well as it affected those that heard him; nor did the Concern terminate when he had declared what was upon his Mind, but in long and deep Travail of Soul would he plead with the Lord to hasten the Good, and

Hannah Marshall

avert the Evil ; often with great brokenness of Spirit beseeching God to bring over this Land of his Nativity a Nineveh-Repentance, that thereby his Judgments might be averted. In such like Travels as these did he spend the Days of his Strength, and Prime of his Years, whereby his outward Man has often been weakened and made feeble ; such was his Zeal for God, and his Love to Mankind ; and the Lord was pleased many times to answer the Desire of his travelling Soul, which he always thought a good Recompence for all the Labours and Sufferings he went through on that account.

O ! dear Friends, let none quench the Spirit in themselves nor others ; nor despise Prophecying, where the Lord by his Spirit raises up Servant or Hand-maid in it ; such that do, are flighters of their own Mercies.

My dear Husband was a great Sympathizer with the afflicted in Soul, and with the mourners in Spirit : He was a great lover of the Brethren and Peace of the Church, which he always preferred,

Her Testimony.

ferred, and whose Tranquility he sought ; and knew right well the Body could be Edified in nothing but Love, often pressing the Professors of Truth to keep to the precious Unity of the Spirit, as the only Bond of their Peace : Nor did this tenderness with which he was wont to treat the Weak, lead him into foolish Pity to the Wilful ; for no Man was more zealously concerned, when any went about to rend or divide ; nor few Men more willing to sling a Stone at them ; which he often did with great Success, it being done in the Authority given him of God over such Spirits ; always continuing in that Christian Frame of Spirit, that could forgive upon their Repentance and Return, which he often prayed for.

Nor did the Heat of Persecution hinder him from making a General Visit to the Churches through the Nation, which he began in the Year 1670. which was richly blest : And the Lord so order'd it, That scarce any Friend suffered loss of Goods upon that account ; and the Meetings generally quiet where

Her Testimony.

where he came, as may be more particularly seen in his following Journal. As his Work was great, so was his Faith ; and the Power of God in which it stood, was greater than the Power of the Enemies of Truth : He was freely given up to the expence of Substance, Time and Strength, in that Journey and Service ; as indeed he was at many other times, when concerned to visit the Churches of Christ, and Heritage of God, especially for 20 Years ; in which time, tho' I enjoyed but little of his Company, the Lord bears me Record, I never dared to murmur, but was kept in a Resignation to the Will of God, in which I found Peace.

Thus was the Lord pleased in the Riches of his Love to make known his ancient Way of Truth unto him ; and he, with many Brethren, were made able Ministers of the Gospel of Salvation, and willing to run to and fro, that *Knowledge should be increased* amongst the People, after a long Night of Error and Apostacy, wherein the ancient Path of Truth and Life had been departed from,

the

Hannah Marshall

the World become as a Wilderness, and the Glory of the Church obscured and eclipsed : Many ran from one barren Mountain of Profession to another, seeking the Living amongst the Dead, and their Bread in desolate Places : I say, then did the Lord appear and concern a Remnant, whom he had Chosen and made Vessels fit for his own Use, to testify in his Name, *That the Teachers of the People had caused them to Err ; and that the true Primitive and Apostolical Religion and Ministry they were strangers to, feeding themselves, not the Flock, and seeking their Gain from their Quarter, instead of seeking the lost Sheep :* Nor could such for Conscience-sake comply to pay for the support of such a Ministry. For which Testimony my Husband suffered with Chearfulness, and valiantly bore the Imprisonment of his Body, the Loss and Spoil of Goods, standing over the Power of the Oppressor, in the Authority of Christ, whereby others were affected and strengthned to be Faithful, in keeping up their Testimony against *Tithes.* I pray God the example

Hannah Marshall

example of him in that, and all other Branches of his Testimony, wherein he was kept faithful unto Death, may be a motive to all to follow the Lord fully ; then will God have his Honour, and your Souls the Everlasting Comfort.

And as he was thus given up for the spiritual Welfare of all ; so was he made Instrumental of much temporal Good to many : He was a Lover of the Poor, and a Friend to the Rich, often putting the latter, at their well-furnished Tables, in mind of the former, recommending Self-denial and Hospitality, instead of High-living : Nor was he wanting in Example, no more than in Advice, often visiting and inspecting poor Families, always Sympathizing with them in tender Compassion, and true Christian Charity, which were inseparable Companions in him ; supplying the Sick, with Advice and Physick ; the Hungry, with Bread ; and the Naked with Clothes, according to his Ability ; so that with *Luke*, who was both Evangelist and Physician, he was made Serviceable

Her Testimony.

Serviceable in his Generation, in both Respects, to the Relief and Comfort of many Souls and Bodies.

He was a Man of a Self-denying Life ; he would not be moved by Abuses or Injuries when offered, imputing them to Ill Nature or Ignorance, which he did not think worthy of possessing the Mind : He approved himself a Long-suffering, Patient, Meek and Humble Man, as became a Minister of Christ ; always trusting in the Goodness of God, to whom he delighted to pour out his Supplications, in full Assurance of Faith, that he would have regard to the Oppressed, to the Afflicted and Bowed in Soul and Spirit, and that he would bring them into the Divine Bosom, where their Souls should be filled with heavenly Joy, to Praise, Magnifie and Bless his holy Name.

What shall I say ? He was a loving Husband to me, and a tender Father to his Children, for whose Welfare he travelled in Spirit Night and Day, in a great sense of the Design of the Enemy upon them, and the Off-spring of Friends,

Hannah Marshall

Friends, to obstruct the Prosperity of Truth, often being drawn forth, with the Apostle *Paul*, in great Concern for his Kinsfolks after the Flesh, that they might be made Partakers of the Goodness and Mercy of God. *He* was a kind Master to his Servants, an affectionate Friend, and well respected, and of good Report in his Neighbourhood.

It pleased the Lord, after his return from visiting Friends of *Bristol*, and the *Western* Parts, to Afflict him with a long Sickness ; and notwithstanding his Physicians had hopes of his Recovery, yet he declared his Distemper would prove Mortal ; which indeed ended in his Death, as he had often declared.

Thus was his Life finished, after about four Months Sickness, in Sweetness and the Injoyment of divine Life ; in which long Sickness, altho' attended with extreme Pain, he had his Senses continued to the last ; in which time I accompanied him Night and Day, hardly allowing time for necessary Refreshment, and heard the weighty Expressions that fell from him upon the Visits

Her Testimony.

of Friends and otherwise ; some of which I shall here add, they being were very weighty, and some of his last words, *viz.* *That he had not handled the Word of the Lord Deceitfully, nor done his Work Negligently* ; earnestly desiring, *That Friends might live in Love, and keep in the Unity of the Spirit, as the only Bond of their Peace.* And signified, *That tho' some might put the trying Day he had seen and declared of, afar off ; yet it would come, and on such as a Thief in the Night.*

As his last Moments drew to an end, he closed his Eyes with his own hand, and with Clearfulness and Composure of Mind, as one that had the Sting of Death taken away, resigned his Soul to God, the 15th of the 9th Month, 1698. in the Sixty Second Year of his Age. Well ! he is gone to his Rest, which he often desired he might, before me ; and I may say, he was taken from the Evil that was to come ; however it will be but a little (if we continue Faithful in our measures) ere we shall arrive at

the

Hannah Marshall.

the same Haven of Rest, and Port of Joy, where all Sorrow, Sighing and Tears will be done away, which is the Travail and Desire of my Soul for all the Visited of God :

*Who am your Ancient and deeply
Afflicted Friend,*

Hannah Marshall.

London, the first of the
9th Month, 1703.

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God's, p. 238. after l. 11. add the *6th Month,* 1679, p. 245. l.
 24. f. *set,* r. *seen,* after p. 314. folio wrong, p. 230. l. 23. f. *you,*
 r. *your.*

Sion's Travellers Comforted, &c.

*A Short and Brief Narrative of
my Pilgrimage in this World.*

I Was Born in the City of Bristol, in the 4th Month, 1637. My Education and bringing up was after the strictest manner of Religion ; my Parents being such as feared the Lord. I was kept much from the Company of other Children, and attained about the 5th and 6th Years of my Life to read the Scriptures of Truth, in which in a little time I took Delight ; and in my very tender Years had an abhorrence to Swearing and Lying, and such like Sins. And not only so, but many times I had

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inward Desires and Breathings to know God ; so that about the 11th and 12th Years of my Life, I not only longed to know the True and Living God, but also fought after him, and loved and esteemed sober honest People that feared the Lord, and went with my Mother to the *Independent*-Meetings, in the Days of those Peoples Tenderness and Sincerity ; and sometimes I went to the *Baptists* Meeting, and in Publick to hear those Men esteemed most Zealous in their Day : And among those People, and in those Assemblies, there were Awakenings inwardly, through the stirrings and strivings of the Gift of God ; through which sense living pantings and breathings were in many of their Souls, after the true and spiritual Knowledge of God, who is a Spirit ; but they went out from that into a *Profession* of the *Saints* Words, Works, Enjoyments, and left this pure *Principle* of Light, Life and Truth behind; as more at large I have demonstrated in the Book call'd *The Way of Life Revealed*.

Now

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Now as I grew in Years, I grew more and more dissatisfy'd with lifeless empty *Professions* and *Professors*, feeling the burthen of the Nature of *Sin*, which lay on my *Soul* and *Spirit*; in the sense whereof I became like the solitary Desart, and mourned like a Dove without a Mate: And seeing I could not find the Living among the Dead *Professions*, I spent much time in Retirements alone in the Fields and Woods, and by Springs of Water, which I delighted to lie by, and drink of. And in those Days of Retirement, strong, great and many were my Cries unto the Lord, so that sometimes being retired into places free from *Passengers*, to ease my Heart, I did cry aloud, because of Disquietness of *Spirit*. And I had Openings of the miserable Fall and unexpressible Degeneration of Mankind, and the Captivity and Bondage which my *Soul* lay in: In the sense of which State, Bondage and Thraldom, I cried out, *Oh! that my Soul might be eased from those heavy Burthens and Loads of Death and Darkness, that out of this State of gross Egyptian Darkness*

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ness I might be saved ; and from the Land of Drought, a Land of Anguish, a Land of horrible Darkness : Oh ! undeclarable Fall ! said my Soul. Oh ! unexpressible Wall of Partition and Separation ! Oh ! Gulf unutterable ! For the Fall and undone State of the Sons and Daughters of Men was opened unto me, beyond all Words to deimonstrate. And in those Days, as I walked and beheld the Creation of God Almighty, every thing testified against me ; Heaven and Earth ; the Day and the Night ; the Sun, Moon and Stars ; yea, the Water-Courses and Springs of the great Deep, keeping in their respective places ; the Grass and Flowers of the Field ; the Fish of the Sea and Fowls of the Air, keeping their Order ; but Man alone, the Chief of the Work of God's hand, degenerated : Then cried I out bitterly, *Man's State in the Fall is worse than the Beast that perisheth* ; For the Ox knows his Owner, and the Ass his Master's Crib, but Man (in this State) is ignorant of God his Maker, and become a Stranger unto him, walking in Enmity and Disobedience, serving

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ing and obeying the Devil, who neither made nor created any thing, neither can preserve any living thing. And from the beginning his appearance against God hath been meer Enmity, altogether Evil; a Destroyer and a Murtherer.

And such is the unexpressible thick Darkness that over Mankind is come and spread, that he gives up himself in Soul, Body and Spirit, to be led by him; Oh! thick Darkness! that thus is come over the Families of the Earth; here could I set to my Seal to the Truth of that Scripture, *Darkness covers the Earth, and gross Darkness the People.*

So, in a deep sense of Man's miserable State, and particularly the sense of my own Captivity, and share in this unexpressible state of Darkness, Death, Bondage, Misery, Sorrow and Amazement, I fell on the Ground, and cried unto God for Deliverance and Redemption out of this State: And in those times, altho' the Witness of God thus stirred, and was the Discoverer of this miserable State before-mentioned, yet I saw not,

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neither had a clear Knowledge of that which thus discovered.

And in those times, which was about the Year, 1654. there were many which were seeking after the Lord ; and there were a few of us that kept one day of the Week in Fasting and Prayer ; so that when this day came, we met together early in the Morning, not tasting any thing ; and sat down sometimes in silence ; and as any found a Concern on their *Spirits*, and Inclination in their *Hearts*, they kneeled down, and sought the Lord ; so that sometimes, before the day ended, there might be Twenty of us might pray, Men and Women, and sometimes Children spake a few words in Prayer ; and we were sometimes greatly bowed and broken before the Lord, in Humility and Tenderness. And unto one of these our Meetings, in the Year 1654. came dearly beloved *John Audland* and *John Camm*, Messengers of the Ever-living God, of whom a Testimony is recorded, in an Epistle written by a Servant of the Lord, *Alexander Parker*, concerning dear *Josiah Cole*,

fore

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fore his Works were compiled together,
after the said Josiah's Death.

By this John Audland's powerful Ministry, given and committed to him by the Lord, was I reached and turned unto the Spirit of God, which had discovered my State unto me before mentioned ; and presently the Testimony that was born by the aforesaid Messengers, was readily received, and then as I kept unto this Light, unto which I was turned, I saw a separation made between Light and Darkness, the Day and the Night, the Precious and the Vile ; and as my Mind loved the Light, Judgment was set up in my Heart, even laid unto the Line, and Righteousness unto the Plummet ; so was I brought into great Dread, Fear and Awe of God Eternal, and had great esteem and regard to and of God's Messengers, who brought the acceptable Tidings of Life and Salvation ; and thro' them, *Doctrine* dropt as the Dew, and was received ; and as their words were gracious words, so was there a great Estimation in my Soul of every word, and a fear of rebelling

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against any part of that Counsel I received from them, either by Word or Writing ; and a long Travel I saw through the administration of Condemnation, which indeed was Glorious in its time ; and as I kept down to the Judgment of the Lord in my Heart, the Operation whereof was as a *Sword*, *Fire*, and *Hammer*, and the evil Nature in some measure came to be overcome ; and then something of divine Refreshment streamed in, and Love flowed, which refreshed me in my Travels. But now began the old subtil Enemy to lay *Snares*, and hunt after my *Soul*, which was in some measure rescued out of the Jaws of Death ; so that when I had precious refreshing Openings of the Way of Truth, through which a secret Hope and Joy sprang, the Enemy led me out from sinking down into a sweet Enjoyment, and treasuring up to spend my own Bread in *Disputes*, for Truth, against Opposers ; and to declare of it unto those that had some love for it : But so it was, that when I had given and spent my own Bread, which was given

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given me only to strengthen my own *Soul*, that when I came Home and Com-muned with my own Heart, and came to Stillness, then I saw my self quite Empty, having leaked out that which was given for my Refreshment and Con-solation ; and my Beloved was with-drawn ; then distress took hold on me, beyond all Expression ; and I was great-ly bowed down ; and having an under-standing of the Cause, I was ready to Promise and Covenant, that if I came to my former Peace and Refreshment, and Feeding again, I would not run out prodigally again, nor spend my Portion, through which that inward Trouble and Barrenness came over my *Spirit*. And here the Enemy, that in his transforming workings had thus led me out, would subtilly work also in the day of my Trouble, to bring great Discouragements over my *Spirit*, and Unbelief.

And here my Soul hath, in great anxiety of *Spirit*, and in a sense of the with-drawings and hidings of his Face, and the Vail that came over ; I
was

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was thus led out in a Zeal, not according to Knowledge, which the power gives in its Leadings and Guidings ; and when I had promised and covenanted, and then brake Covenant, then I was pursued for a Covenant-breaker : But in time the Lord helped me through and over this Exercise ; and I came rather to stand as a Fool, and to sit in Silence before the Lord among his People, than to wrong my Condition, and to Grieve the Spirit of God : And when I thus kept obedient to Wisdom's directings, a secret Joy would spring, and pure Peace and inward Ease : But when I came to inward Peace, and felt Life and Joy ; so that the Light of the Lord shined on my Tabernacle, for want of keeping low in Humility ; where the growth in the Truth is, the Enemy wrought subtilly again, to perswade that there was not that need of such a severe Watch, and inward Exercise, as formerly ; thro' which he prevailed sometimes, to lead out into a Liberty, inward and outward, that had a tendency in it self, to lead again

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again into inward Bondage ; and I, through often Refreshings, Openings, Prophecies and Promises, was ready to conclude as if my Mountain was immoveable ; but soon I found a withdrawing again of the Lord ; then I knew a Winter again, and the Storms of the Enemy ; and having not yet learned the State of being contented in Want, as well as in Aboundings, I not only fell into a poor wanting murmuring State, but also into great Trouble, in a sense of this Change ; and the Fears and Doubts were ready to enter, and trouble of Spirit : I toiled in this Night, but could catch nothing which administered any Comfort, that was lasting ; and here I was willing, and running, and striving, being in great Fear and Sorrow ; and the more I toiled and laboured, kindling Sparks of my own, the more my Sorrow was increased ; for as yet I had not learned the State of Resignation : And now, being brought very low, and having mourned many days in the sense of the withdrawings of the Presence, Love and Power of my

God,

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God, being now in deep Distress and Amazement, *Israels Travels in the Wilderness* were opened unto me, how the Lord tried them with want of Bread and Water ; and that their Happiness stood in their being content and resigned up in the Will of God (and in the belief of the Lord's Faithfulness) to have endured the Trial ; but they murmured and repined, and thereby Grieved the Spirit of God ; so did I : But through the loving kindness of God, the State of Resignation was opened unto me, in which Man stood before he fell through Transgressions, into his own Workings and Willing. Now, when my Understanding was thus opened, then my Soul cryed unto the Lord my God, *Oh ! preserve me in pure Patience and Passiveness, and in living acceptable Obedience, and I will trust in thee.*

And as I believed in the Light of the Lord, and thereby and therein was comprehended and resigned, God's pure Power, Love and Life broke in as formerly, which greatly refreshed ; then the Sun shined upon my Tabernacle,

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cle, and I bowed before the Lord, Blessing and Praising his Holy Glorious Name ; then the Lord instructed me, and his pure Spirit and Power opened in me the way of Preservation; and that was to center down into true Humility ; so then my Soul began to be as the *Dove* that found a place for the sole of her Feet ; yet did the Enemy continue to tempt by his Temptations and Allurements, and so laid his Baits and Snares, that if at any time I was drawn to look abroad, and went out to view, as *Dinab* did, I was in great danger of being defiled ; for I found, if at any time I went out from this pure preserving Power of God, that had wrought in my Soul, through unexpressible Travail, and let in the Spirit of the World, and reasoned, and thereby beheld a Beauty in any Fruit, but what was brought forth by the Tree of Life, then came over me a *Wound*, a *Stain*, and *Defilement* : And if at any time the Enemy prevailed in the inward Ground, to cause any cleaving to his Temptations, through the Lusts of the Flesh,

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Flesh, the Lusts of the Eye, then was I afraid, because of Horror, Fear and inward Wrath ; and then the Power of the Lord, in love to my Soul, wrought mightily, to sanctifie and cleanse it again. And this inward Exercise I passed through, when no Friend or intimate Acquaintance knew thereof. Oh ! I remember the Nights of bitter Sorrow that I passed through several times, when no Defilement could be discerned by any, I walking blamelesly among Men. For this was the great love of God to my Soul all along, in those Days of inward Travail and Exercise, that Judgment followed presently upon the outgoing of my Mind ; so then, as I kept single to the Lord, and Upright in Heart, not joyning unto any Iniquity ; I found the Lord near at hand in many Exercises that happened in our City and Elsewhere : And also through the working of the Power of Darkness in *James Naylor*, and the runnings forth of *John Perrot*, and Others ; God let me, a young Lad, see through all those subtil Workings and Transformings,

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formings, and by a secret Hand preserved me. Of those Things, and trying Times, I have not much upon me to leave in Writing, at present, of those Things known unto the Lord, they are the Ends, the Causes, and Permission, and letting loose of the Enemy; and what therein hath been in secret opened by the Lord, the Opener and Revealer, is left. God hath willed the keeping low of his People in every Generation; and he hath by his Power secretly struck at every thing that hath a tendency to rob him of his Honour. He delights in the Humble, and dwells with the Broken-hearted and Contrite in Spirit; and in this State is Safety and Preservation to us in this Age, and this will be their Safety in succeeding Ages. And now, through these Exercises of which I have hinted, in short I have learned, from the beginning of the work of Restoration and Redemption, that every one's Preservation is in pure inward Retiredness unto the Lord, and in his pure Fear, Awe and Dread, to keep low, feeling after his Soul-redeeming,

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ing, Soul-Preserving holy Power, which quickens, inlivens ; and, as it is abode with and in, keeps alive in its own pure Nature and Quality, over the World, its Spirit and Defilement.

And further, I have a sense upon my Spirit, beyond utterance, of the potent Workings of the Enemy, in and through the Generations of Mankind, to accomplish his end, *viz.* That after the Lord God Almighty hath appeared in any Age, in the free dispensings of his Love unto Mankind, and the breakings forth of his Power, and the making bare of his Arm, in order to restore Man into Covenant with God ; then hath the Enemy, I say, appeared with all his power, mightily, subtilly, cunningly, gradually, hiddenly, to undermine and anticipate the Work of God ; and his great End hath been by different and manifold Snares to draw first into a lessening of the estimation (in the Visited People) of the Power, Appearance and Manifestation of God, in this Day, Age and Generation, in which it is manifested ; and subtilly to draw out the Mind by his

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his Transformings, into an estimation of the Manifestation that hath been, or into a strange Affectation of what may or is to appear ; drawing the Mind out of a due regard unto the present Manifestation, which alone works the Eternal welfare of the Creature. This was their Case to whom it was said, *Oh ! that you knew, even in this your Day, the things that belong to your Peace.* So this I have learned of the Lord, and therefore leave it both to Friends, unto whom it may come in this Age and Generation, and unto God's People in the following Generations of the World ; more fully hereof in my General and Particular Epistles to Friends, and in the Book call'd, *The Way of Life Revealed.*

After many Years Travel in Spirit, as before in short is hinted, in the Year 1670. and the Thirty-Third Year of my Age, God Almighty raised me up by his Power, that had been working in my Heart many Years, to Preach the Everlasting Gospel of Life and Salvation ; and then a fresh Exercise began, for the Enemy tempted me to withstand

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the Lord, to look to my own Weakness of Body and Spirit, and insufficiency for such a great Work ; and such was the prevalency of the Enemy of my Soul, that had not the Lord God, in his unexpressible Love stood by me, bore with me, and helped me, I had perished, after all, through Disobedience ; for when the Power of God fell upon me, and a few words were required of me to speak in the Assemblies of the Lord's People in *Bristol*, I reasoned they were a wise People, and how could it be I should add to them ; and that I might hurt my self ; and that Imaginations might be the Ground of such requirings ; and that many wise Men therein might look upon me as a forward Lad, and so judge me ; and I thus reasoned many times through some Meetings, until I was in sore Distress. And when such Meetings were over, wherein I had been disobedient, then great was my Burthen : Oh ! then I was ready to Engage and Covenant with the Lord, that if I felt the requirings of his Power again, I would faithfully give up

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up in Obedience unto him ; then, when I was tried again, the same rebellious Mind would be stirred by the power of the Enemy : Then hath the Lord withdrawn the Motions and the Feelings of his Power, and all Refreshment with it, and hid his Face ; then have I been in great Sorrow, having a sense of others feeding on the Bread of Life in our Meetings, and drawing the Water of Life, but my Soul was without, and great Bars over, and as it were a sealing down under Darkness : And I beheld the Displeasure of the Lord : Then was I bowed down and was in great Anguish : Then my Soul cried to the Lord to try me again with the breakings in of his Power, and to give me a clear demonstrative Knowledge of his requirements, and I would obey him : Then the Lord God of Life heard my cry again, and opened my Heart that was fast shut. And when I began to feel the warming Power of God begin to stir in my inward Man, I was glad on the one hand, but very sorrowful on the other hand, fearing lest I should be Re-

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bellious again ; and so hard was it for me to open my Mouth in those Meetings of *Bristol*, that had not the Lord caused his Power so to be manifest in my Heart, as New Wine in a Vessel that wanted vent, and so broke through forcibly many times, I might have perished : But the Lord had regard to my State, and knew the Peoples State among whom I was gathered, and also first brought forth among. But when, through the great and wonderful Love and Power of my God, I had broken through, the Eneiny's Snares were manifest ; for which my Soul praised the Lord God of my Life ; and have been, and am often broken in the sense of his Goodness to me when a Child, nay as a Worm. And in the sense thereof, at this time, even in the fresh Remembrance of his Love, I Bless, and Magnify, and Extol thy Name, Oh ! Lord, who art God, and doth Good, and art worthy of all Fear, Obedience, and Reverence, and Honour, for ever and ever.

I say,

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I say, after I had through the Goodness, Love and Power of God, gotten Dominion in a measure over that which did let ; I faithfully gave up Liberty, Estate and Relations, and all to my God, and was drawn forth in his Power, in the Assemblies of the Lord's People in the City of *Bristol*, and the places adjacent ; and as I gave up in Obedience, I found my way made Easier and Easier, and the Enemy that would have hindered me more and more, conquer'd ; so in the Year 1670. I received this Commission from God, Run through the Nation, and visit my breathing bruised Birth ; which I begat among my People, in the Day of their first tender Visitation : Proclaim my acceptable Tear and Day of perfect Deliverance to my breathing tender Birth, and my Day of Vengeance to come upon all that have bruised it ; either among my People, or in the World. Then cried I unto the Lord, How shall I visit thy People in these times, when the Rod of the Wicked is upon their Backs ; and almost every-where endeavoured, through Violence, to scatter the Assemblies of thy Peo-

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ple? How shall I meet with them? And the Lord said, Go, I will prosper thy Way; and this present Exercise which is over my People, shall be as a Morning-Cloud, and I will be to them as the tender Dew, through the Land of thy Nativity. Then bowed I before the Lord, and travelled in Obedience to his Command: And from the latter end of the 10th Month, 1670. to the 20th of the 12th Month, 1672. I was at about 400 Meetings; the particulars whereof followeth.

About the latter end of the 10th Month, 1670. I visited the Meetings about the City of Bristol.

On the 12th of the 11th Month, I went forth of Bristol.

1670. 11 Mon.	13th	I had a Meeting at Caln.
	13.	Marlborough
	14.	Chipenbam
	15	Uridg Farm
	15	Coffum-Ridg
	16	Shaw-Hill
	17	Cammerwell
	18	Sutton

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- 19, 20 Two at Charlecot
21 Nailesworth
22 Cirencister.

Then came I to Bristol, out of Wiltshire: Went out again the 5th of the 12th Month, 1670. At the General Meeting at Nailesworth.

12 Mon.	9	Oldstone
	12	Pugglechurch
	14	Abington
	15	Ross
	16	Glocester
	16	Cheltenham
	17	Tuxbury
	18	Efam
	19	Cambden
	20	Warwick
		Dorden
	23	Wishaw
	23	Brumingham
	24	Lin
	26	Trole
	28	Lancaster.

1st Mon.	2	Kendall
	5	Swarthmore

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- | | |
|----|------------------|
| 8 | Franly |
| 9 | Congerton |
| 10 | Bradly |
| 11 | Sturbridg |
| 12 | Dudly |
| 13 | Sturbridge |
| 14 | Chadwick |
| 15 | Worcester |
| 16 | Pershaw |
| 17 | Esam |
| 18 | Esam, at Night |
| 19 | Tuxbury |
| 20 | Glocester, Even. |
| | Then to Bristol. |

I went again from Bristol, the 30th
of the First Month, called March.

- | | |
|----|-----------------------------|
| 31 | Cannings, a Gener. Meeting. |
| 1 | Calm |
| 2 | Toxum |
| 3 | Cheverill, in Wilts |
| 4 | Bugly |
| 7 | Wallop, in Hampshire |
| 7 | Andover |
| 9 | Southampton |
| 11 | Alton |
| | Then to Bristol. |

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12	Hedly	81
14	Near Gilford	22
16	Gracious-street	22
18	Devonshire-House	22
21	Horsley-down	22
22	Westminster	22
23	Wheeler's-street	22
25	Devonshire-House	22
25	Peel	22
28	Ratcliff.	22

3d Mon. 2 At Bristol Mens-Meeting

3
5 }
7 } I went from Bristol the 9th of the
3d Month, 1671. to visit the West of
England.

10	Hollowtrow	8
11	Shipton-Mallad	9
12	Street and Illchester	10
14	Membury	11
14	Hunnington	12
15	Absom	13
16	Near Norton and at Lanson	14

The Journal.

- 18 Falmouth, and near it again
22 Truro
23 Thomas Lowers
24 Trigen Jervis
25 Thomas Mounts
26 Menhemich
28
29 } Plimouth

- 4th Mon. 1 Cullington
2 Ashton
3 Thorncomb
4 Brideport
5 Weymouth, and at a Vil-
lage by
6 Pool
7 Ringwood
7 Southampton
8 Portsmouth
9 Parchester
10 Petersfield
11 Gilford
12 London
13 General Meetting
14 Another
16 Peel

The Journal.

- 17 Westminster
19 Colchester
22 Cogs-hall
23 } *Ibid. Quarterly-Meeting*
25 } Hemmington
27 } Halsted
29 } Haverhill
30 } Brickhouse
31 Felsted
Colchester

- 5th Mon. 2 Overbury-hall, in Suffolk
4 Woodbury
5 Bucklesome
6 Ipswich
10 Mendlesham
12 Mendlesham Quarterly-
13 } Meeting
14 Two at Bury
15 Snarehill
16 Ramplingham
17 Titsel, Norfolk
18 John Barbers
19 Norwich
20 Stoke
21 Whittlesey, in the Isle of Ely

The Journal.

- 24 Long Sutton, in Lincolnshire
25 Wingolf.
26 West-Welloby, at William
Moince's
27 Lincoln
28 The Isle of Axholm
30 At Garshop
31 Sike
- 6th Mon.*
- 1 Selloby
2 Two at York
3 Molton
4 Scarbrough
5 Whitby
6 Hinnerwel in the Bishoprick
of Durham
7 Stockdon
8 Shatton
10 Near Oakland
11 Bowdon
12 Newcastle
13 Darmon-water, in Northum-
berland
14 Arlington
16 Matson
17 Carlisle, in Cumberland
18 Scottoby and Morehouse

Thomas

The Journal.

Thomas Sturdies within two Miles of
Scotland

- 20 George Bulies, Cumberland
- 27 Preston, in Westmoreland
Moreland
- 30 Swarthmore
- 31 Lancaster

7th Mon.

To Warwick

- 2 Bannel
- 4 Franly
- 6 Near Stafford
- 8 Coventry
- 9 Warwick
- 10 Lament House and
Cirencister
- 11 Bristol
- 13 Winterbourn
- 20 Week
- 21 Caln
- 23 Andover
- 24 Andover

Then I went to London, and went through those Meetings, from the 26th of the 7th Month, to the 8th of the 8th Month, 1671. and from thence to Essex,

The Journal.

Essex, where I had three Meetings ; and so to **Suffolk**, and from thence returned to **London**, in about 5 Days, and had two Meetings more. After these two Meetings, I came from **London** to **Bristol**, about the 20 of the 8th Month,

1671.

I spent my time in Visiting the Meetings in and about **Bristol**, and thro' almost all the Meetings in **Wiltshire**, and part of the Meetings in **Glocestershire**.

I went again from **Bristol** the 2d of the 11th Month, 1671.

11th Mon.	4	Cirencister
	5	Glocester
	7	Nailsworth
	9	Sutton Underbrailes
	11	Sedington
	11	Cirencester
	12	Cricklade
	12	A Village a Mile from Cricklade, in the Evening.
	14	Sutton Underbrailes
	16	Warwick
	17	Coventry
	18	Hinkly

The Journal.

- 19 I went to see G. F's Mother
in Leicestershire
- 21 Badgley
- 22 Swanington
- 22 Castle-Dennington, Leice-
stershire
- 23 Nottingham
- 24 Seatly, Nottinghamshire
- 26 Little Normington, near Che-
field, at Thomas Brokesbaw's.
- 28 — Near Derbyshire
- 29 Near Derby
- 30 Selloby
- 31 Quarterly Meeting in Lei-
cestershire, Kerby.

12th Mon.

- 1 Leicester, Samuel Wilsons
- 2 Black Ashby
- 2 Hartshill, Nathaniel Nut-
ton's
- 4 William Wells, near Leicester
- 5 Long Clason, in the Vale
of Bever, at Edward
Hallum's
- 5 Ibid. Had a great Meeting at
Night
- 6 Huckam in Rutland

The Journal.

- 7 Farndon, near Harbour
8 Northampton
9 Willinbrow
11 King Repon
13 Erith, which took in Friends
of Cambridgshire and Isle
of Ely
14 Ashwell
15 Hochen
15 Baldock, at Night
16 Hartford
18 Gracious-street
18 Peel
19 Mens Meeting
26 I set forward towards Kent
27 Frensbury
28 Canterbury
29 Dover

1671.
1st Mon.

- 1 Deal, in Kent
2 Sandwich
3 Wamsted, in Wingham
4 Swinfield
5 Masom
6 Tenterdon
7 Near Cranbrook
8 Stadlehurst

The Journal.

- 9 Frinsbury
9 Gravesend
10 Bull and Mouth in London
11 Sarah Sawyers
13 Peel; and so from Meeting
to Meeting in that City
21 Albans
22 Kensworth, Hertfordshire
24 General-Meeting for Buc-
kinghamshire
26 Marlborough, and next Day
home, where I remained
4 Days, and had a Meet-
ing at Charlecot, and ano-
ther at Gotaker, and 4
Meetings at Bristol

2d Mon.

- 4 Chipenham
5 Marleborough
6 Sutton
29 Gloucester
30 Rosse

3d Mon.

- 2 Rosse
3 Hereford
4 Lemster.

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- 6 Almesly-Meeting, 12 Miles
from Lemster
- 7 Shrewsbury, Shropshire
- 8 Edmond
- 9 Shrewsbury
- 10 Bradly, in Staffordshire
- 12 Line
- 13 Barningham
- 14 Near Dudly
- 15 Barningham
- 15 Warwick, in the Evening.
- 16 Banbury
- 17 Hooknorton
- 18 Nornewton
- 20 Buckbrook
- 21 Northampton
- 22 Wellinborow
- 23 Sherington
- 24 Kingsworth
- 25 Albans
- 26 Winchmorebill
- 27 The General Meeting in Lon-
don
- 28 I went out of London
- 29 Colchester
- 30 Cogs-ball

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31 Overbury-hall, in Suffolk, at
Ann Doyly's

4th Mon.

- 3 Mendlesham.
4 At Ann Doyly's Uncle's
6 Whitham
7 Maningtree
9 Colchester
10 Hinghamham
13 Teltsted
14 Plaistow, near
16 London
18 I Went from London into
Surry
18 Croydon
19 Burmeg
20 Near Rigate
21 Near Grinsed
24 At Warbleton
26 Lewis
28 The great House in Saine,
and so through Surry and Hantsire
Home, where I remained Ill about two
Months, and was in appearance at the
brink of the Grave ; but was raised by
the Power of God.

The Journal.

After my Recovery, I visited Friends about Wiltshire.

The 4th of the 8th Month, 1672. I took my Journey for London, having a particular Requiring to Visit that City.

8th Mon.	4	Devizes, Quarterly-Meeting
	5	Marlborough
	6	Reading
	8	Reading
	9	Henly upon Thames, and had a Dispute with the Bap- tists
	10	Windsor
	11	London
	13	Gracious-street
	13	Sarah Sawyers, Afternoon
	15	Peel
	16	The New Meeting House, viz. Savoy
	17	Westminster
	18	Peel
	20	Bull and Mouth
	20	Horsy-down, Afternoon
	22	Whitham, in Essex
	23	Colchester
	24	Halsted

The Journal.

- 25 Manly
- 26 Ouerbury-Hall in Suffolk
- 27 Colchester
- 28 Coggshall
- 28 Ibid. Night
- 29 Came into London
- 31 Devonshire-house

2nd Mon. 1 Ratcliffe

3 Peel

4 Gracious-street

5 Devonshire-house

6 Wheelers-street

8 Sarah Sawyers

Then I was Sick a Week

15 } Gracious street

15 } Devonshire-house

Then was I moved to Visit the
City of Bristol:

Came out of London the 16th

17 } Redding

17 } Newbury, Evening

19 I came home, and stay'd un-
till the Exercise of parting with my Child
was over : I had three Meetings, and
then I went to Bristol.

The Journal.

11 Mon.

- | | |
|----|--------------|
| 13 | Tetbury |
| 14 | Badmington |
| 15 | Nailesworth |
| 16 | Painswick |
| 18 | Cirencester |
| 18 | Ibid. |
| 20 | Cricklade |
| 21 | Glocester |
| 22 | Rosse |
| 23 | Lemster |
| 25 | Almary |
| 26 | Year-Island |
| 28 | Near Lemster |
| 29 | Hereford |
| 29 | Rosse |
| 30 | Glocester |

12 Mon.

- | | |
|----|---------------------|
| 1 | Glocester |
| 4 | Cirencester |
| 5 | Shipson |
| 6 | Sutton Underbrailes |
| 6 | Todmartin |
| 10 | Banbury |
| 11 | Adderbury |
| 12 | Banbury |
| 14 | Chalbury |

The Journal.

- 16 Two at Oxford
20 Caln

And the 21st of the 12th Month, 1672.
I came Home again, where I was ill
about 13 Days; and after visiting a few
Meetings in *Wiltshire*, I went to *Bristol*,
where I was at several Meetings, and in
the Country adjacent.

Now, in my foregoing Travels, many
were Convinced, and the Mouths of
Gain-sayers stop'd: And the Spirit of
God fell on divers, that have now a
Testimony to bear for his Name. In
which time I was many times brought
very low in my Body, even to the
brink of the Grave; yet God Almighty,
in loving Kindness, raised me up again;
particularly twice, in a marvelous man-
ner: And great were the Trials, Sor-
rows, Difficulties and Jeopardies, in-
wardly and outwardly, that I went
through in this Travel, which God Al-
mighty only knows; and great were his
Deliverances many ways; one particular
Instance of which here followeth, to

The Journal.

wit, in Lancashire, near Margaret Fox's, in going over the Sands I was wonderfully preserved, with four more; for being come down to the Sea-shore, in order to cross the Sands, two Persons that lived on the other side inform'd us, *We might go over safely*; and nothing appeared to the contrary; but when I attempted to go, I was stopt in my Mind, and waiting a season on the Lord, I was forbid to go; and it was shewed me, *That if any attempted to go at that time, they would perish*; which caused me to hinder Passengers from going; and in about an Hour the Sea overflowed; so that if we had gone, in all likelihood we had perished; which when some that were there saw, they were greatly tendered, and magnified the Name of the Lord.

"In my visiting the City of London, I left a Paper, a Copy whereof here followeth. Let it be recorded, That on the 11th of the 8th Month, 1672. thou camest in my Name and Authority, to sound my determined Counsel in the Ears of my People in the City of London, which in its season will appear to be so. A

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‘ A Warning to the People that have
lent their Ear to the Declaration of the
Truth, and have not received it in the
Love of it.

‘ A Warning to those Convinced of
the Truth, and have not subjected
themselves thereto in pure living Obe-
dience.

‘ A Warning to all that have began in
the Spirit, and set their Faces Zion-
ward, that they neither return back
into Egypt (spiritually so called) nor
sit down by the Way.

‘ The dreadful Day of God’s Venge-
ance proclaimed, in which all Profes-
sors and Professions shall be tried, the
Floor throughly purged, and the Wheat
fanned, and the Gold tried, and the Day
of God upon all Images and Likenesses.

‘ A treading down of all that which is
risen through a loss of the ancient eter-
nal Power.

‘ A Day of Calamity, Misery, A-
mazement and Distress, to come
upon the Inhabitants of the City
of *London*, and the begirdings of Sor-
row upon the Nation of *England*; and
‘ after

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' after this Day, the Day of Gathering
' through Nations, of the dispersed of Is-
' rael, and the scattered of Jacob.

I also, in the Name and Authority of God Almighty, cleared my Conscience of the City of *Bristol*, and have not kept back the Counsel of the Lord God from them; but in the Power and Demonstration of his eternal Spirit, in all manner of plainness, declared the Truth, as it is in Jesus, manifesting the many Snares of the Enemy that do attend Friends of that City; and am clear of the Blood of the Inhabitants thereof, and of all professing Truth therein; and am assured, that a day of deep Trial will come upon many of its Inhabitants; and, as was my Testimony to the City of *London*, so was it to the City of *Bristol*.

Now, in this day of my Travel through the Land, there were many attempts made for my Imprisonment; but the Lord was with me (as often it was His Word, *I am with thee.*) And the Word of the Lord was as a Fire in my Bones, to run through the Land; and

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and he helped me often in the spiritual Battle with the Enemy of the Souls of the Sons and Daughters of Men ; and so it was, that altho' the Laws were then put in Execution against Dissenters, that Impowered the Magistrate to Fine the House Twenty Pounds, wherein was a Meeting ; and Five Shillings for every Person present, with Twenty Pounds the Preacher ; and those that were accounted Able, to pay the Fines of the Poor ; and the Informer to have a third part thereof ; yet, in this time of sore Persecution, in all my passage through Cities, Towns, and all the Counties in *England*, no Man was suffered to lay Hands on me, to stop my Way ; neither did any Man (as I know of) lose Five Pounds on my account, through the Nation. Which short Account I leave to Posterity, not out of any Glory to Self, but to magnify and exalt the Holy Power and Arm of the Lord, and that many Travellers, yet to be raised up, may be refreshed, and trust in the Lord, *Jehovah*, in whom is everlasting Strength ; that altho' he call

to

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to hard Things, yet is he not an hard Master, giving Power unto all that believe in his Arm, and trust in him, whose glorious Power and right Arm of Salvation hath done glorious Things in our Day ; unto whom, through Generations, be given, and rendred, everlasting, ever-living Praises, Honour, holy Thanksgiving and Renown, to him that lives for ever and ever.

After this, I did not Travel so constantly or swiftly as before, nor kept any Account of many remarkable Things and signal Deliverances and Preservations that I met with in my Travels ; but this I can say in Truth, and in the Presence of my God, that opened the door of Peoples Hearts so effectually, that I believe Thousands received the Word of Life, and many were added to the Church in divers places, and some Meetings were settled in some places where there was never a Friend before ; and in one place, a whole Meeting was Convinc'd at one time ; and I never heard that any of them turned back, but were faithful unto the Lord. Oh ! the Tenderness

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detness that my Eye has seen in many places through the Land, and the watering Showers of Life that descended on the Lord's Plantation, is beyond Expression ; and many that were Apostatized and Backslidden were effectually reach'd and brought back again ; so that I may say, the Lord was with me, and made way for me, according to his Word, before I went forth to Travel through the Land ; and so I continued Labouring, until the time that *John Story* and *John Wilkinson*, with their Adherents, set themselves up to oppose the Order and Discipline that was then set up in the Churches of Christ.

And this Opposition was carried on eagerly, under a specious pretence of standing up against Imposition ; but it took its Original from the Mind of some going into a singular Spirit, and getting into an undue Liberty, endeavouring to lead others into the same ; a fearful floatful Spirit that left and turned from the pure Power of the Lord, and a daily dependance on its fresh Arisings and Quicknings, retaining a Ministry of

the

The Journal.

the doctrinal part of Truth, in a dry and dead Spirit, endeavouring to lay waste the Quarterly, Monthly, Yearly, and Womens-Meetings, by opposing the settled methods thereof; calling them, *Forms* and *an Idol*; when indeed it was the same divine Power and Wisdom that gathered us to be a People, that caused the setting up and settling good Order and Discipline amongst us; to take Care of the Poor, Widows and Fatherless, and their Care for due Proceeding in that great Concern of Marriage, and other Things relating to the Service of Truth, and Welfare of the Church.

And great was the Travel of our Antient and Honourable Friend, *George Fox*, in this weighty Concern, in the first breaking forth of Truth in this Age of the World; and several other Brethren were also deeply concerned in the settling many Meetings in the said good Order, and found the Lord with us in our Work and Service.

Now,

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Now, the Power of the Lord working thus to settle us a People in a good Order, that we might appear to the World to be guided by his Wisdom; being found in the *Form of Godliness*, as it arose from the power of it inwardly in the Soul: But the Enemy, that would have had us a People in Confusion, and a *Babel* instead of a *Zion*, wrought designedly, in the earthly, sensual Wisdom of some loose-spirited Men, that had lost their divine sight and sense of the Goings and Leadings of the Almighty; and having brought them into a false Imagination, that we were going from the inward Guidance of God's Spirit, to set up Forms like other Professions, and thereby leaving the *Light of Christ Jesus*, which was to be *every Man's Guide in Faith and Practice*. Hereupon they endeavoured, with all their Strength, to break down and lay waste the Meetings before-mentioned, crying, *Imposition on Conscience was the Cause of their Separation*; when in truth it was an Opposition by the Power of Darkness working in them.

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themselves, whereby they were quickly benighted ; and many ran into their Errors.

Now, this Spirit brought great Affliction and Travel upon some Particulars, in the beginning of its workings in *Westmoreland*, and some other parts of the *North*, and in *Bristol*, *Wiltshire*, *Glocestershire*, and some other places : and great was the Hurt and Disorders it made in *Bristol* and *Wiltshire* ; because of which, the Lord concerned me, with other faithful Brethren, in his Name and Power to make War, in great Travel, Sorrow, Tears and Distress of Spirit, for several Years together, running in between the Living and the Dead, travelling in those Counties, *Glocestershire*, *Somersetshire*, *Barkshire* and *London*, for several Years ; and can say, The Lord God that guided me to Travel in his Name and Dread through the Land, was with me in this day of deep Exercise ; and I have cause, in great bowings of Spirit, to magnify his glorious Name, who preserved me Faithful over all Discouragement : My Bow

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Eow he made strong, and my Quivet
he daily replenished with Arrows, my
Soul he caused to be as it were Bapti-
zed for the Dead, as one eating the
Bread of Adversity, and drinking Wa-
ter of Affliction, sparing neither Strength
nor Substance.

And indeed to a great height of Op-
position did this Spirit of Division rise
in divers Instruments, that the Clouds
were so thick, and the Mist of Dark-
ness so great, that many poor Sheep
were in danger to become a prey to the
Wolf and Devourer ; and the honest-
Hearted grieved and bowed down, and
the Rich in Imagination exalted in Rage
and Fury ; so that this Separation came
quickly to be spread in the sight of the
World ; and in several places they shut
us out of our Meeting-Houses, exposing
us in the Streets to the view of the
World.

I very well remember the Day that
I received the Instructions of the Lord
in a Vision, concerning that People,
wherein their *Work*, *End* and *Downfall*
was shewn unto me ; so that it became

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a Concern on my Soul, to invite faithful Friends of Wiltshire to have a Meeting on purpose to wait upon the Lord, in a deep Concern of Soul, and cry to him to appear for his Name-sake and his People ; and Friends did readily answer my desire, and we agreed upon such a Meeting ; and the first was in the Place and Town where they designed to have laid waste the Quartely Meeting of that County ; and when we were waiting upon the Lord, this was the cry of my Soul amongst Friends and Brethren : *Oh Lord ! what wilt thou do for thy great Name, that is dishonoured ? Thy Heritage, whom the Enemy and Destroyer would now Scatter, and Devour thy Lambs spoil, and trample down thy Vineyard, &c ?* And thus we cryed, in bowedneis of Spirit, before the Lord, who heard from Heaven, his holy Habitation ; and his Power broke forth in a wonderful manner, tendering his People before him ; and the Majesty of his Presence, and Glory of his Power, and Heavenly Wisdom, Comforted and Confirmed his Servants that Day ; and Friends were opened to

speak

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speak well of the Name of the Lord, and Greatness of his Power and Appearance.

And this Meeting was then concluded to be continued, which was so for many Years, in which our Wrestling prevailed with the Lord, who attended us with his heavenly Power and Presence; and we saw from that Day the blasting of that Spirit in all its Undertakings, and the confirming of his Heritage and People.

And the same Power of God wrought a great unexpressible Travelling in the City of Bristol, where the Lord God of Power many times signally caused a Decision, and that in great Assemblies, as at their Fair-time; and disappointed the Design of their great Appearances; where many of those Preachers up of Separation flock'd together; David's Sling and Stone smote their Goliath that rose up against the Armies of Israel; and his Glory has shined over all, which many of those People must remember, if in a worthy

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Sense of God's Love ; and I cannot forget the many Days, Nights and Years of *Sorrow* I have went through in that City ; wherein I laboured in the power of the most High, for the settling, in some measure, the Churches of Christ, in the City and adjacent Counties, in *Peace* and *good Order*.

After which time did the Enemy fill the Heart of the Priest of the Parish where I dwelt, who laboured many several Months to get me into Prison, and take away my Substance, who spared no Cost, until he got me into the *Fleet* Prison in *London* (where I was both before, and at the time of the great *Frost*) whereby I came to be separated from my dear Wife and Children ; and about a Year's time after, my Family removed up to *London* ; and in this Imprisonment I suffered much in Body, Spirit and Substance, known to the Lord who was with me, as his Word was often to me in my Travels.

About the space of two Years after, the Priest came to the Prison, and caused the

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the Doors to be opened, and brought me out, and sometime after he died ; and then I settled with my Family near *London* ; and for many Years I labour'd in the Gospel in that City, and was greatly concerned for the Sick, and several Services for God's Church and People, and was frequently concerned with some in the Government, on behalf of his suffering People, and good of my Native Country ; which I shall pass by, as to particulars, desiring to be as concise as may be in this short Account of my Labour, Travels and Exercises : But, before I conclude, I must say, for my last three Years, I was several times concerned to visit the City of *Bristol*, and adjacent Counties : And God Almighty concerned me in a great Travel in those several Visits which he gave me Power and Strength to go through ; where his Glory did Shine over all, his River ran, his latter Rain descended, the Springs of the Deep have been broken up, and the Mysteries of

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the Kingdom, and Travels of spiritual Israel, have been abundantly opened; and answered, Oh! that they may be a worthy People, to the Praise and Renown of the Name of the Lord, is my Soul's cry to the God of my Life on their behalf.

Charles Marshall,

of Derby. But how good we are now, we cannot tell, we are living spirit, like unto God, and we are of the world, but we are not of it, nor are we of the world, even though we go again? We must go to our Master, and then we will understand.

A Testimony to the glorious Morning of the Day of unexpressible Visitation of the Love of God, (in particular to the City of Bristol, and adjacent Parts) and to the great and mighty Power of the Lord, appearing in and with his two precious Servants, John Camm and John Audland, who came to that City in the Year 1654.

After the long and tedious Night of Apostacy spread over Nations, and dismal Darkness over People, it pleased the Lord God of Heaven and Earth to visit this *Northern* Island, and first the *Northern* part thereof ; with the Morning of his ever-blessed day ; from whence came the aforesaid bleisfed Servants of the Lord Jesus ; having receiv-

A Testimony to

ed the Everlasting Gospel, from the Angel of God's Presence, to Preach in the Demonstration of his mighty Power ; with which indeed they were filled. *John Camm* was an Ancient Man, full of Zeal and Fervency in the Gospel ; endued with the precious Gift of discerning, and sound Judgment ; terrible to the Man of Sin, and full of Bowels and Tenderness to the travelling Souls ; Sharp and Terrible to the Evil, but Sweet and Friendly to the Tender ; and well-inclined unto the way of Righteousness, not sparing his weak Body, which he offered up, even unto Death, to serve the Lord God in his blessed Work of Gathering, which he saw in a plentiful manner, to his great satisfaction ; a farther Testimony of him, as to his Country, Life, Travels and Death, is given by his dear Wife, and *Thomas Camm* his Son, and his Wife, to which I refer. His Memory is blessed, and his place is among the living Ancients in *Ierusalem*.

John Audland was a younger Man, of a sweet ruddy and amiable Countenance, and

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and of a cheerful Spirit ; one of the wise in Heart, filled with the excellent bright sparkling glorious Power of the Lord God Everlasting ; in which he appeared many times so filled, that Immortality shined in his Face, and his Voice was as Thunder, therein dreadful, in the Strength of the Lord of Hosts, against the Man of Sin, and those in Covenant therewith ; terrible in the dread of God against the Workers of Iniquity ; but livingly Tender to the sensible Travellers and poor in Spirit. Ah ! my Soul hath a sensible remembrance, how the Doctrine given him of Christ Jesus *dropt as Dew*, and descended as the *refreshing Rain* : He was a Labourer indeed, Night and Day, in the Labour of the Gospel ; in which he extremely spent himself ; and his frequent and unexpressible Travels in and about *Bristol*, I am well satisfied, laid a Foundation for the wasting his natural Life ; which was spent and offered up for the Truth, and in the Work of it : And indeed he, with dear Honourable *John Camm*, was instrumental in the Hand of the Almighty

A Testimony to

Almighty God, of our Gatherings ; and the spending their Lives and Strength was most in their Labours and Travels amongst us, in the City and adjacent Parts, of which I was an Eye-witness, being with them frequently.

These two Ministers of Christ Jesus came to the City of *Bristol*, in the 5th Month, 1654. And first they came amongst a seeking People, who kept one Day in the Week in Fasting and Praying, waiting for, and breathing in Spirit after the Morning and Visitation of God, and Day of Redemption ; and amongst us they spoke the powerful Word of Life, in the dread of his Name that lives for ever ; and we were seized on and smitten, even to the Heart ; and and that Day, and the Visitation of it, overtook us, which we had longed and waited for ; and from Darkness to the marvellous Light of the Lord we were turned. Some Meetings we had before the more general Gathering in and about the City, which began on this wise ;

on

The Love of God.

On a first Day in the Morning I went with these two Servants of God, about a Mile and half from the City, to a little Spring of Water, where I often had spent many solitary Hours in my tender Years, seeking the Lord ; where we sat some time, and drank of the Spring. After some Hours of the Morning were spent, I saw in them a great travel in Spirit : Trembling, J. A. said, Let us be going into the City ; so we came to the Street call'd *Broadmead*, to a House where were several People met together, enquiring after these two Men of God. John Audland was under a great exercise of Spirit, and said, *Is there any one that has any Interest in any Field?* An Antient Man said, *I have in a Field pretty near:* Notice being given to the People in the House, they came forth ; and as we went along, People in the Streets went also to the Field, called *Earlsmead* ; so that we came a pretty number, where some seats or stools were brought ; Dear John Camm began to speak tenderly, and in great Zeal, directing to the heavenly Grace of God, and testifying against

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gainst Sin and Iniquity fervently ; to which some were attentive in this season ; I perceived a great exercise on my dear Friend, and Father in Christ Jesus, *John Audland*, who very much trembled. After dear *John Camm* stood down, he stood up, full of Dread and shining Brightness on his Countenance, lifted up his Voice as a Trumpet, and said, *I Proclaim spiritual War with the Inhabitants of the Earth, who are in the Fall and Separation from God, and Prophesie to the four Winds of Heaven* ; and these words dropt amongst the Seed ; and so went on in the Mighty Power of God Almighty, opening the Way of Life. But, ah ! the seizings of Souls, and prickings at Heart, which attended that season ! some fell on the Ground, others crying out under the sense of opening their States, which indeed gave experimental Knowledge of what is recorded, *Acts 2. 37.* Indeed it was a notable Day, worthy to be left on Record, that our Children may read, and tell to their Children, and theirs, to another Generation, that the worthy noble Acts of the

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the Arm of God's Salvation may be remembred, which have been the way of the Lord, leading his Servants through Generations, &c.

At this Meeting many were effectually Convinced, and from Darkness to Light turned, after which our Meetings grew larger and larger. They visited the Meetings of them called *Independents* and *Baptists*, testifying amongst them, in great Power, the Things given them of God; directing the poor and needy in Spirit, that saw their want of the Lord Jesus Christ, *no longer to seek the Living among the Dead, but look from the Mountains and Hills, dead Ways and Worships, unto Christ Jesus the Fountain of Life and Salvation*; and there was added unto the Gathering daily, and great Dread was round about, and in our Meetings, under the seasonings of the holy Ghost. Oh! the Tears, Sighs and Groans, Tremblings and Mournings, in the Sight of the middle Wall of Partition, that we saw then in our awakened States, that stood between us and the Lord, and in the sight and sense of our spiritual

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spiritual Wants and Necessities : Oh !
the Hungings and Thirstings of Soul
that attended daily, and great Travels
of *Spirit* to obtain, through the work-
ing of the Mighty Power of God's Do-
minion, and spiritual Victory over the
Enemy of our Souls, who had lead us
in the Paths of Death and Darkness ;
and indeed as the Visits of God's holy
and ever-blessed Day was signal and un-
expressible, as aforesaid ; so I Testify,
in the Fear, and Dread, and ~~Aw~~ of
God Almighty, we received the Gospel
with a ready Mind, and with broken
Hearts, and affected *Spirits*, and gave
up to follow the Lord fully, casting off
the Weights and Burthens, and the *Sin*
that easily besets, and *from the evil Ways*
and Vanities of this World departed : Oh !
the *strippings* of all *needless Apparel*, and
the *forsaking* of *Superfluities in Meats*,
Drinks, and in the *plain self-denying Path*
we walked ; having the *Fear and Dread*
of God on our Souls, that we were afraid
of offending in *Word or Deed* ; our
Words were *few and savory*, our *Apparel*
and *Houses plain*, being stripped of *su-*
perfluities ;

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perfluities ; our Countenances Grave, and Deportments Weighty, amongst those we had to do with. Indeed we were a plain broken-hearted, contrite spirited People ; our Souls being in an enexpressible Travel, to do all Things well.pleasing in the Sight of God ; for our great Concern Night and Day was to obtain, through Jesus Christ, the Great Work of Salvation, and thereby an Assurance of the Everlasting Rest and Sabbath of our God ; and in those Days, Oh ! the unexpressible Labour, Travels, and spending of the Strength of these Servants of the Most High God, in great Assemblies in that City, and Countries round about ; our Meetings were so large, that we were forced to Meet without Doors, and that in Frost and Snow : In which Meetings, Oh ! the extending of the Voice of these Servants of God, to reach over these great Multitudes, when several Thousands have been Assembled together ; and as the Work of the Lord encreased, so the Enemy was at Work in Priests and People, in those Days, who stirred up the Youth of the City, into a Turm,
26

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Tumult, like the Men of *Ephesus*; and once we had a very great Tumult, that the streets were crowded, and these two *Servants of the Lord* were seized upon by the Multitude, and were in great Hazard.

But the Lord signally delivered them, as in days past he had done his *Servants* on such Occasions, and all came to be Quieted; and our Meetings Peaceable; and many grew in Grace, and in the Knowledge of God and Christ Jesus, which is Eternal Life: Much more of Particulars I might write, but affecting Brevity for several Reasons: I say, in short, such was the effectual Working of the Almighty Power of God, and making bare of his Arm of *Salvation*, that attended those *Servants* of the Most High, and the great Work of our Gospel, meeting with the various Trials and Exercises that attended them, and us, that were the Fruits of their Labours in the Lord, that my Tongue cannot express what I was an Eye and Ear-Witness of, and Soul-sharer in. Therefore to the God of this bright Morning

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Morning of our Day of Visitation; ar-
seth, springs up (as in Covenant with
himself through Christ Jesus) holy hea-
venly high Praises, Might, Majesty and
Dominion is ascribed to the Lord God
and the Lamb. So let it be, saith my
Spirit in Fear and Trembling, through
Ages and Generations, for ever and ever
more, *Amen.*

And now, dear Friends every-where,
but more particularly in and about the
City of *Bristol*, who have seen the Morn-
ing of the Day of God break forth in
our Age, as aforesaid, and by the divine
Light thereof, have seen the Darkness
that has covered the People expelled, in
which Darkness People have been ig-
norant of the true and living God, and
his precious Work of Salvation, in which
Ignorance they have performed their
Worship, even in the same Nature that
they are sinning, and rebelling, and
grieving the good Spirit of God, which
all ought to be subject to : Now it
pleased the Divine Being, in his infinite
Love, and tender Pity and Compassion,
to look down upon us, whilst in the
h Land

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Land of Egypt, and House of Bondage Spiritually ; and to send forth his Light and Truth, to give us a sense inwardly of the deplorable State of our Souls, in the separation from, and depravation of the Enjoyments of the Lord, which sense and sight begat in us living Breathing, and a holy Cry after the knowledge of him we saw our selves ignorant of ; and he in the Fulness of the Dispensation of time visited us, as aforesaid ; of which, dear Friends, we were right glad ; altho' when the Lord discovered our States, he laid Judgment to the Line, and Righteousness to the Plumbmet, and gave to us the Cup of Trembling, wherein was the Wine of Astonishment, which was in Mercy to our poor Souls (that could not be redeemed but by Judgment) poured on the Nature that had separated us from God, and on us, as joyned thereunto ; and here, altho' Sin revived, we began to dye to it. "O good Day, and precious Season ! worthy, worthy, both to be remembred by us, and our Off-spring, through Generations ; for altho' it was the seafon

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of the Administration of Condemnation, yet was it glorious ; and in this season the Almighty God, by his spiritual Trumpet, sounded to us, that the end of this his spiritual Appearance was to root out, lay waste, and utterly destroy the nature of Sin and Iniquity, that had divided and separated us from God, and hindred the good things from us of his heavenly Power and Kingdom ; and we were persuaded the set time was come for cleansing and sanctifying the Temple, and fitting it for the pure immortal God ; and did not we begin inward, as in the day of *Hezekiah*, that the Temple might be cleansed thoroughly in every part ? For in the outward Temple they cleansed first the inward part of the House of the Lord, and so came along to the Porch, until the Temple was thoroughly cleansed. Indeed in the Morning of our precious Day of Visitation, the Ax was laid to the Root of the corrupt Tree, and the Hammer to the hard rocky Heart, and the spiritual Fire kindled in the Stubble. Now, dear Friends, in the Word of Truth I say unto you,

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Search with the holy Light of Christ Jesus, how this Work has prospered in your Souls ; see whether you that knew a right beginning first in the inward part, have come along Faithfully in the work of sanctifying the Heart and the Temple, from the inward part to the outside ; see whether the Root has not escap'd the Ax, the rocky Heart the Hammer, and the Chaff the Fire ; for if it has, the Cause is not in the Lord, nor in his Power, but in your Disobedience and Negligence, going from the Ax, Hammer and Fire, and so sparing the best, as disobedient *Saul* and *Israel* did ; so the Root of Bitterness springs up against the Work of God and bringings forth of his heavenly Wisdom : To the holy plain speaking Witness of God I appeal, earnestly desiring and entreating all to have a single regard to that which will duely and rightly apply these Things ; and let all see whether that Nature be alive, that the holy Power of the Lord did work against in the beginning ; and if so, see the Cause, which being seen, will deeply humble and seize on the Spirits

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rits of all concerned. Oh! what a day have we had ! How has the good Husbandman been at work in his Vineyard ! How did he Plant in a fruitful Hill, with the choicest Vine ! He digged, pruned, and gathered out the Stones, and Hedg'd and Wall'd about ; and, after all, he looked for good Fruit ; but (where the unspeakable Mercy and loving Kindness of the Lord has not been answered) behold *sowre Grapes*, and *wild Fruit* was brought forth ; and what was the consequence of it ? Was it not the taking away the Hedge, through which it was eaten up ; and breaking down the Wall thereof, and it was trodden down ? Read, see, feel and consider ; and the Lord God Almighty visit you in your Habitations and secret Chambers, with his holy dread, and with his searching Life and piercing Word of Power, who in his tender infinite Love and Mercy, Long-sufferings, great Bowels, to his Seed and Off-spring, visited us in his pure Morning, afore-mentioned, to give all the sense of their inward States, as they are in his sight ; from whom nothing can be hid. And

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now, dear Friends, the Cause of the hindrance of the Prosperity of the Work of the Lord, in the Souls of any, hath not been from any Cause in God, or Deficiency in his Light, Power and Wisdom, but from the Creature's going out of a Capacity of receiving and enjoying the working Power of God, in which Salvation is worked out, by all that wait for it, and joyn with it, and cleave to it, and not forsake it; for I have learned of the Lord, through many Exercises unexpressible, that after the Visitation of the Almighty to any Soul, the Lord requires an inward worthy receiving his Love, and spiritual Watch to be kept in his holy Light, in which all the Workings and Approaches of the destroying Adversary of the Soul is discerned, and the enlightened and obedient Mind is preserved, and through the spiritual sense, given in a tender waiting on the Lord in the inward part; supplicating Breathings ariseth to the living eternal God of Love and Compassion, who beholding the want of the Soul, descends in his Love, and reaches

forth

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forth his helping Hand to the broken and contrite-hearted, and lifts up the bowed down Spirit, with the listings up of his holy spiritual Standard ; so the Temptations and Assaults of the Enemy are vanquished and over-come, and the Power of God is felt in those that descend with it in Humility ; to be working on the Root as an Ax, and on the Rocky as a Hammer, and Chaffy as a Fire : Now, Friends, when there is an abatement of the inward and spiritual Care, and a gradual lessening of the inward Watchfulness, then the Mind becomes both unworthy and uncapable of the Enjoyments of the Power of the Lord, that begun and carrieth on the Work of the Lord ; so then the Enemy comes as not seen, thro' the Mind's being out of the holy Watch in the Light, the Nature that was wounded comes to be healed again, and ease given to that which should be destroyed ; so the Enemy perceiving where the Weakness is, and how, and by what means he has gotten a little entrance, he endeavours by all subtlety and vigilancy, by presenting

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matters and subjects, to lead by degrees out of a watchful State, and according to every degree of digression, he brings over the once enlightened Mind a proportion of Darkness and deceivableness of Understanding, and insensibility of Spirit, in the inward feeling part, of the subtlety of the Enemy of the Soul, who thus works, that with the declining there may be a proportion of benumbing all the inward Senses, of Seeing, Hearing and Feeling ; and then again he has Mankind in a state fit to work upon, by drawing them out by his Power, to act and bring forth that which he sees them most capable of, and which there is the greatest inclination in their Natures to go into ; hence Schisms arise in Judgment, which the wrathful part in Man getting into, he works by the way of a fierce management, with a sort of Zeal, but not according to Knowledge ; in which the power of the Enemy works up at last into a Schism, and the Enemy is never wanting to present matters to the Mind, as just, for the Creature to be blown up with, which ends in dishonouring

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honouring the Lord and his precious Truth, and hurting and harming others, until the Enemy has worked his end by such Instruments, bringing them into an Alienation from the Life of God, into a worse state than the tender day of God's Visitation found them in ; and so, if not humbled under the mighty Hand of God, and returning, they are exposed to Shame, and so dies away under the Wrath of God.

Now, dear Friends, the Enemy of Sion's Prosperity works variously, according as he sees where he may get an entrance, by proportioning his Snares to the Inclinations of every one, as before is hinted, &c. Where he sees an Inclination in any to be taken with the earthly Things, there he works subtilly to captivate the Mind, and draw it out of the watchful, tender, spiritual State, into a false Liberty, both to the Affections, to the Things acting and possessed, and in the Conversation amongst Men; others into superfluities in Meat, Drink and Apparel, on themselves and Houses; and such, their Comforts stand most

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in outward Things; and by degrees are swallowed up of them, and the Pleasures, Lust and Delights below, and so they dye to an inward Life of watchfulness and freshness, which is preserved in Fear and Dread; in keeping the holy Watch, and in the spiritual Cross, which Crucifies to the World, and the World to it.—Now, dear Friends, here is our spiritual Encouragement, *viz.* The same that through Death to Sin made us alive to God, as we abide under the Leadings and Teachings of it, keeps us alive to him, in a growing, increasing, fresh flourishing State; for as we delight in his Eternal Law of Life, we grow as Willows by the Water-Courses of immortal Refreshings, and Travel faithfully on in our spiritual Journey, until we come to Sion, the City of God, and then are Enjoyers of the end of all our Tryals and Tribulations, having overcome, we see an entrance administered, and that abundantly, into the eternal Rest and Sabbath of our God.

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The Lord Almighty give all to enjoy this blessed Portion and goodly Inheritance, and let all see in this Age, and the Ages to come, all that which lets and hinders them taken out of the way, that the God of all our Mercies, in whom is all our fresh Springs, may have his Honour and Glory ; his Church and People through Ages the Comfort and Consolation. *Amen. Amen.*

Charles Marshall.

Concerning

Concerning the precious Unity of
the Spirit in Christ Jesus.

The Unity of the Spirit is so precious a Virtue, and glorious a Qualification, in all the Churches of Christ Jesus, that whilst the People of the Lord did abide therein, in every Age, they were in a thriving, flourishing, sweet and glorious Station ; for as long as they truly held the Head Christ Jesus, and kept in Unity with him ; Unity and Amity was preserved amongst them in their several Stations and Services, as Members of One Body, &c.

Of which Unity, David speaketh preciously and comprehensively ; saying, Behold, how good and how pleasant it is, for Brethren to dwell together in Unity ! It's like the precious Ointment on the Head, that ran down upon the Beard, even Aaron's Beard, and went down to the skirts of his Garment : As the Dew of Hermon, and

Concerning the

and as the Dew that descended upon the Mountains of Sion ; for there (mark) the Lord commanded the Blessing, even Life Everlasting. This was the State the holy Power of the great God gathered a People into : For, concerning them, it is left upon Record, they continued daily in Fellowship, and that with one accord.

Now, dear Friends, we clearly saw, felt and understood, in the precious Morning of our tender Visitation, that the same ancient Power of the Lord, that wrought powerfully, first to dis-unite us from the Nature which separated us from God, and then to bring us up into Unity and Fellowship with himself, in his dear Love; and therein one with another.

For here (ever was and is) the Foundation of the true Unity, even that of the Spirit; in which Love, the Body edifies it self, and is encreasing and building up a holy Habitation for God, through the Spirit; so then, all abiding and growing up in the Love of God, and walking with him in the divine Nature,

Concerning the

ture, Unity encreaseth amongst all the Members and Branches taken out of the wild Olive, and planted into (and abiding in) the *Vine of Life, Christ Jesus, our Head and Law-giver*; and here the Church of Christ grew up, into a state of being *cloathed with the Sun, and the Moon under her Feet*: Ah! precious, blessed, sweet and glorious Station! But did it always thus continue in the Apostles Days? Ah! No: The old Serpent, the Enemy of Mans Welfare, wrought powerfully and cunningly, first to draw forth from the Root of Life, and out of the holy Love and spiritual Subjection to this glorious Power that had gathered them, to a daily inward walking with God; and to draw out of a spiritual Exercise of the spiritual Cross and holy Watch, as before has been demonstrated, &c. And then Fruit from another Root was brought forth, as the Reader may Note in several Epistles; and in John's Testimony to the Seven Churches of Asia: Then the Power of the Lord that had Gathered them, moved to exhort to put away Bitterness, Wrath,

Unity of the Spirit.

Wrath, Anger and Clamour ; Evil-speakings and Malice, Ephes. 4.

And now, dear Friends, with your Lamps trimmed and burning, look inward, searching every corner of your Hearts, that clear unto your own Understandings, every one of your States may appear as it is, in the sight of the pure All-seeing God, that so all the Enemy's Darknings, and Vailings, and turnings aside, by what way or means soever, may be clearly, with the Light of the Lamb, seen and discovered.

And, tender Friends, those that have seen the sweet, lovely, precious State of Unity and Concord, that the excellent Power of the Lord God Almighty gathered into, and was gathering into, in the blessed Morning of our Day, and the spiritual Advantages, Comforts, Joys, Refreshments and divine Satisfaction, that attended the Church of Christ in this true and spiritual Unity, with our Lord Jesus Christ, and one with another ; and on the other hand, heed the anxious exercising consequences of the Enemy's prevailing to break Unity, and
of

Concerning the

of the lamentable Effects thereof; so that all the true-hearted and sincere-spirited to God, cannot but on the one hand admire, prize, and unexpressibly esteem the precious Unity. And on the other hand, greatly dread the turnings aside, and going out of it : For those who have kept their Habitation, and lived to God as they have tasted and enjoyed the sweetness, and beheld the amiableness of this Unity and Amity, so they have felt the Sorrows and Anguish of the Effects of the contrary; which have caused them to go many Days and Months with mournful Souls, crying to the Almighty God of tender Compassion Night and Day, under the unexpressible weight thereof; and the tender God of Love bowed his Ear to the cry of the Poor, and sighing of the Needy; and has arisen in the Might of his Power, and the Majesty of his Glorious Presence hath relieved, and his holy Arm has been made bare, through which he hath redeemed his Darling from the Dog, and his dear Ones from the Devourer; and still continues working

Unity of the Spirit.

ven and Earth, it will perish under Truth's Judgment set up in every Soul, and so the Nature thereof, as well as its evil rending and dividing Fruits, will be worn out and destroyed for ever : And then all keeping in the first Love, pure Fear, living Awe, and holy Dread, fearing to offend our God and tender Father, persevering in an inward keeping the holy Watch, and abiding in Subjection and Obedience to the spiritual Cross, in staidness of Mind, soundness of Judgment, and clearness in Understanding, you see, comprehend and fathom all the Enemy's Devices, Temptations and Snares ; and the Lord God beholding you in a stedfast Habitation of Obedience and spiritual Tenderness before him, his Power will descend wonderfully in an encreasing manner, and his Glory will shine, his River of Life flow ; yea, the Spring of the great Deep will be broken up, and the Windows of Heaven will be opened, that you may be abundantly filled with Joy and Thanksgivings, holy Renown, and Songs of Deliverance, with spiritual high

Concerning the

Praises ascending his Throne, which will be as sweet Incense, and a Sacrifice acceptable to our God. And here you shall spend the residue of your Days in Dominion over both the Snares of the Enemy, attending Prosperity and Liberty, Adversity and Persecution ; seeing over all Things that have their rise in Mortality and Time ; feeling Mortality swallowed up of Life immortal, and so gathered to the general Assembly, to the *Church of the first Born*, to the *Spirits of just Men made perfect* ; yea, to the *First and Last*, God the Judge of all, to whom be immortal high Praises, and holy Renown, for ever and for ever more. But if the wonderful Blessings, tender Mercies, and loving Kindnesses that the Lord God Almighty every way extends unto us in this Age, be not duly, reverently and obediently taken notice of ; but instead thereof, any shall forsake and be unmindful of the Lord's tender Mercies, and thereby imbrace lying Vanities, going out of the spiritual Diligence into a spiritual Idleness, through which a spiritual Slumber overtakes, and the

Unity of the Spirit.

the Lamp thereby be inwardly neglected, the spiritual Watch and Cross slighted, and not duly regarded, but the Earth and earthly Things take up the exercise of the Mind and Affections : Then, I say, instead of enjoying what is above express'd, Tribulation and Auguish will seize upon all such, and the dreadful Judgment of the eternal God that lives for ever and ever, will overtake all such unfaithfulness. A dreadful Cup ye shall drink of, from the Hand of God, and distress from the rebukes of the Lord shall distress you ; and you shall be numbered amongst the People of his Indignation, in his dreadful approaching day of signal Pleadings with all Flesh that have corrupted its way before him ; and therefore hear, fear, and dread the holy Name of the Lord ; and whilst its called to day, bow before him, and speedily return unto him, lest your day pass over, and ye sleep the Sleep of eternal Death and Destruction, and be separated for ever from his refreshing Presence (in which is Life) and from the Glory of his divine Power.

Therefore, all dear Friends every-
where,

Concerning the Unity of the Spirit.

where, retire inwardly, see, feel and understand the Counsel of the Lord which unto you springs ; all retire inward (that are not there) in great Humility before the Lord, that you may feel the blessed Work of God blessedly begun, perfecting your inward Man, growing in the Root of Life ; and as you have professed the Knowledge of a spiritual Oracle before the Nations, you may approve your selves in the sight of God, following its Instructions in all things, and go not without it ; lean upon the Lord, and cry to him to guide you with his Eye, and lead you by his Arm, and so guide you in the way everlasting ; and this is his Promise whilst you keep with him, he will be with you, never leaving nor forsaking you, if you do not leave and forsake him ; his Presence and Glorious Arm of Salvation shall surround you, to the Renown of his Name, and Consolation of his People. *Amen, Amen.*

Charles Marshall.

This was printed by way of Testimony to the Books and Epistles of *John Camm* and *John Aulland* ; and for more general Service, now thought proper to be added to *Charles Marshall's Books.*

A N

A N
E P I S T L E
T O T H E
F L O C K of Christ Jesus

(*And Professors of Truth in general amongst us*)

Being to them a Tender Visitation from
the True and Living God.

And chiefly intended for such as profess
the True Light.

Dearly Beloved Friends;

When we sate in Darkness, and in
the Region of the Shadow of
Death, when Darkness had covered the
Earth, and gross Darkness the People,
as well in this professing Nation, as in
others, in this long and tedious Night of
Apostacy, wherein even all Flesh had

corrupted its Way, and we were seeking the Living among the Dead ; seeking our Bread in desolate Places, and were cast out into the open Field, and lay polluted in our Blood, wounded by Sin and Iniquity, and greatly distressed for want of the Knowledge of *Sion's* Way to be cast up in this our Day, even in the Dispensation of Love, did the holy God of Heaven and Earth visit us, a People in this Northern Island, with his Everlasting *Day* springing from on High ; and this *Day* was a *Day of Love* beyond all Expressions, which I am from day to day moved of the Lord to call into Remembrance in the Ears of his People ; it's a *Day* never to be forgotten : For if the *Day* of outward *Israel's Visitation*, in outward *Egypt*, was to be kept in a continued Remembrance ; how much more ought the *Day* of the Visitation of spiritual *Israel*, in spiritual *Egypt*, in spiritual Thraldom, under the spiritual Task-masters, to be kept in a perpetual Remembrance ?

And,

And, dear Friends, You know what manner of Entrance Truth made in its first Appearance, in the *Day* of our first tender Visitation ; how it regarded not the empty Profession of any, but broke in upon us, pricking us to the Heart, bringing us to a true Sense of our inward States and Conditions before the Lord ; where, notwithstanding all the fair Shews of Professions, we saw our Immortal Souls in *Death*, and buried in the Grave of Sin, and the Nature of Transgression exalted above all that was called God in us ; and we had not only a sight of this our deplorable State, but also a sight of him whom we had pierced, and whose Countenance we saw marred more than any Man's, and his Visage more than the Sons of Men ; and here many knew a *Day* of Mourning, and passing through a Vail of Tears, and a drinking of a Cup of Trembling from the Hand of the Lord ; for our awakened Souls cryed unto the Lord, To be eas'd from under the Burden and Load of Iniquity ; and the living Lord God bowed down his Ear

to the Cry of his *Israel*, and manifested his mighty Out-stretched Arm of Power, which wrought in us mightily, for the killing and making alive, for the casting down and raising up ; and because of the working and operating of the glorious Power of the Immortal God, our very Bodies trembled, so as that we became as Signs and Wonders to People ; yea, to our very Acquaintance and Relations : For we were as a People separated from all Comforts and Delights. And, *my dear Friends*, Altho' it was thus with many, yet it was a good Day ; for the Judgments of the Lord being in the Earth, many learned Righteousness : And as this Immortal Power was bowed unto, and lived in, it brought forth the Soul out of the horrible Pit, which was an answer to the Cries of the panting distressed Heart and Soul.

And so, *dear Friends*, As the Lord God began an effectual Work, by his Immortal, Living, Glorious Power, so hath he by the same been carrying it on these many Years amongst us, notwithstanding

ing the great Oppositions it hath met with every way by the Power of Darkness, in them that went out from us, and from Men without.

Ah ! How hath Leviathan, that crooked Serpent, wrought ? Under how many Disguises hath he appeared, to Rend and Devour ? How many false Spirits hath he appeared in ? And what endeavour hath the Old Serpent made to bring the Heritage of God into Sufferings ? But Blessed for ever be the Name of the mighty God, who is laying waste that Serpentine Spirit's working, and will lay it waste, and tread it down for ever under the Feet of his Anointed ; and will make all their Skirts bare, who have called themselves Jews, and were not, but were and are of the Synagogue of Satan, who would have perverted the right Way of the Lord, and would have risen up in the Enmity of the Old Crooked Serpent against the Servants and Messengers of the Everlasting God, whom they have caused to go with bowed Souls before the Lord : Friends, against that Spirit, in

its Root and Branches, I have a certain Testimony from the Eternal God (who lives for ever) to bear : And Wo from God to the Vessels that are still polluted with that Spirit.

And, dear *Friends*, Not only this Mercy have we received from the Hand of the Lord, to wit, The treading down of the Serpentine Spirit, which indeed I cannot but say, is not one of the least of the Mercies and Kindnesses of our God ; but as the Lord hath appeared wonderful in Power for our inward Deliverances, so hath he appeared wonderful in Power for our outward Deliverances, and Preservations from Time to Time, who hath bound the Seas with Swadling-bands, and hath said to the proud Waves, *Hitherto shalt thou come, and no farther :* Magnified be the Name of the Lord God for ever.

And so, my dear *Friends*, On every hand we are an ingaged obliged People unto the Lord, who hath been digging, dressing, pruning and watering us his Vineyard, from *Day* to *Day*, from *Week*

to

to Week, from Assembly to Assembly ; and his living Power, that begun this good Work amongst us, in the *Day* of our first Tender Visitation, hath been carrying the same on to this *Day*.

And now, *dearly beloved Friends*, In every place, this to you is the Message of the Lord of Hosts, the Almighty God, that I have received from his Mouth, and am necessitated, both by Word and Writing, to sound in the Ears of the People of the Lord God, in this Nation peculiarly, which was the first of the Nations that was visited in this his Everlasting Glorious *Day* in our Age, That *The Lord our Righteousness* doth require his People in every place, *To keep stayed in that Immortal Light of Life, unto which they were directed in the Day of their first Tender Visitation*; in that to feel the Virtue, Power and Efficacy of the Girdle of Truth, to gird up the Loyns of every one's Mind in the Light of Righteousness, daily there to wait to feel the Everlasting Power, and Right Arm of God's Salvation, its Manifestation, Operation,

and effectual Working ; that so thereby that Good and Holy Work, which the Lord God began amongst us, in the *Day* of our first Tender Visitation (and hath been carrying on to this very *Day*) may now be finished and perfected ; and the residue of that Nature (against which the Sword of the Lord hath been furbished) might utterly be destroyed.

And, dear Friends, In the Name of the Everlasting God, this is the very Work of this *Day*, in and amongst the People of the Lord, and for this end doth the Lord spare many, and lengthens out the *Day* of the Tranquility of this Nation (with which he has a sore Controversie, whom he will assuredly visit for its Iniquities) and therefore Friends, let all prize their Time, and the loving-Kindness of the Lord God, that is now extending it self unto his People in this *Day*, wherein he is laying his Hand of Love upon those called to be the Lot of his Inheritance, to pull them out of spiritual *Sodom* fully ; and this is the Voice that is to go through unto

unto the Unfaithful, and Disobedient amongst us (as it was of Old, *Come out of Babylon, come out of Babylon my People, so now*) *Come out of all Babylon's Abominations, touch no unclean thing; and be not Partakers with her in her Sin, that none may partake with her of her Plagues.*

Dear Friends, Nothing will now please the Lord, but a through Work, and real Cleansing, Sanctification throughout, in *Soul, Body and Spirit*, really translated out of the Kingdom of Satan, into the Kingdom of the dear Son of God.

And now, Dear Friends, This perfect Salvation is no way attained, but as there is an abiding in the Way of it, closing with and being comprehended into that Light of Righteousness, given to us to profit withal; for, in it is the Power received, in it is the Virtue of Life known, which no Mind is made worthy of the enjoyment of, but that which can sit at Jesus his Feet, but that Mind which can stoop to the lowest Appearance of Christ Jesus, where the Mind is made low and little; here is the Entrance into the Power of Life that gives dominion; for many miss here,

here, who come not down, so as to be nothing in the Love of this World, nor in any created object ; to be nothing in Thoughts or Imaginations that are Evil, to have no *Dalilah* no beloved Lust to be as the right Hand, or as the right Eye ; for where the Mind is in these things entangled, it finds not perfectly the Way of Life, the place of Power and Ability to stand over every Defilement and Temptation, of what Nature and kind soever ; for the *Door* of Hope is found in the Valley, where the Mind, Heart and Thoughts come to be as nothing in their own Eyes, before the Lord ; here the Power hath its passage, and here the Spirit of Life hath its free and perfect operation, to work the Work of God effectually, until Man throughout be leavened into the Lump of Life, brought up into the Image of God : So then every one must come to be as a Child, yea, and as a weaned Child too ; and here the Work of the Lord in the Heart and Soul goes forward daily ; for the Lord is weary of the Out-side Professions, and they are before him as the Figg-
Tree,

Tree, that was covered with Leaves, but had no Fruit, concerning which Christ Jesus said, *Never Man gather Fruit of thee*, and it withered; so will it be with the False and Hypocritical Professors ; for none shall be able to stand in the day of the *Lord*, that hastens, but such as come to stand in the Possession of Life it self.

And so, *Dear Friends*, That every one may know the Blood of Sprinkling, that sprinkles the Conscience from dead Works to serve the Living God in newness of Life; for where the Blood of Jesus is despised and trodden under Foot, there will the destroying Angel enter, in the Day of his passing through ; for the whirl-wind of his Wrath will be revealed, to sweep away the Wicked, and the Sword of the Lord is bathed in Heaven against the Ungodly; And therefore Friends, Prize your time, prize your time, waiting daily on the Lord God, that so the Nature of Transgression may be wholly taken away in us, for which the Mighty God hath a Controversie with the Nations ; for there will be no Hiding-place for any, but the Clean in Heart, in the Day (at Hand)
of

of the dreadful Pleadings and Rebukes
of the Lord God of Heaven and Earth.

And *Dear Friends*, it is upon me to leave this, as the Counsel of the Lord, upon all the Families of the Lord's People through this Nation (as may be concerned) That all Heads of Families, or any that have the Tuition of Youth, That always in their Families to feel the daily arising of God's immortal Power, in that to labour (according to their Power) to keep down all Sin and Iniquity in their Families, and in that to feel Ability to reach the Witness of God in their Children, and Servants, and Families; that so no Sin nor Iniquity may be in the Families of the Lord's People, but that all be kept sweet and clean, pure and savory before the Lord, all in his Fear, Dread and Awe, out of all Needless Discourses, Vain Words, Foolish Jestings; but let your words be few, and they admininstring Grace to the Hearers; that so when the People of the World come to your Houses, to have Converse or Commerce with you, all being in the Dread, Fear and Awe of the Lord.

Lord God, in the Sweet, Savoury Chaste Life, the Witness of God will arise, and make them acknowledge, You are the People of the Lord, and that he is with you ; and here every one in their respective places will be Preachers of Righteousness, and here in this pure harmless Life we must overcome : And this doth the Lord God (in whose Hand is the Breath of all Living) require of all the Families of his People. And where any do, or shall walk in a contrary life, the Lord God of Eternal Might and Strength will visit with the Rod of Affliction.

And *Dear Friends*, it is likewise upon me to warn all, in all places, To be careful that neither you nor your Families run into Superfluities in Meats, or in Drinks, or in Apparrel ; (or into the proud offensive Garbs of the World) but in all these things let us all keep in our first Fear, Dread and Awe, that in none of these things provision may be made for the Flesh, to fulfill the Lusts thereof.

And *Dear Friends*, it is also upon me to warn all in all places, To beware of trusting, or having a life in Uncertain Riches,

Riches, or in any External Thing ; and that at all Times, and in all places, all keep out of the many and needless words ; both in dealing, in all your Converse and Commerce with the World, let your Words be few : For Friends, there is a great Hurt sustained in a Multitude of words ; for by it is the Mind drawn forth, and the Spirit of the World let in, through which the continued sense of the Presence of the Lord is lost, and also our Testimony weakened against the World therein ; and also thereby the Opportunity is lost of reaching the Witness of God in their Hearts, on all Occasions of having to do with them.

And therefore, Dearly beloved Friends, I beseech all in the Bowels of the Love of God, in the moving of God's Eternal Spirit and Power, That in your Dealings you use but few words ; and be Equal, Just and Upright ; and do not be drawn forth in many words, in answering that Mind that is out of the Dread and Fear of the Lord ; but after you have put a Price on your Commodities, whicht is Equal, and as you can sell them, then if

if the Persons you are Dealing with, multiply words, stand you silent in the Fear, Dread and Awe of God, and this will answer the Witness of God in them you are dealing with ; and if this should not please People at first, yet you will see it will quickly Overcome ; so that you in your Dealings therein keep out of the Spirit of the World, out of all Covetousness, Over-reaching, and Craftiness, in the harmless Life, seeking the Kingdom daily, and let other Things come as Additions : So all being diligent in the pure Fear of the Lord, out of the love of these worldly Things, abiding in the Love of God, and seeking the Kingdom that is not of this World, you will see great Opportunity in your Dealings of reaching unto People, and thereby Thousands may be reached, convinced, and brought to the Truth.

And, *all Friends*, Be watchful over your own Hearts, in the Fear and Dread of the Lord, in the first moving Cause of Marriage, that none that profess to walk in the Undefiled Way of the Lord, may run into the Lusts of the Flesh, and

and of the Eye (in which Ground stands all the polluted Marriages of the World) but all to try the very Ground of their Love and Affection, whether it stands in the Covenant of God, in the clean Life of Righteousness ; for, altho' it is the very Truth, That Marriage is Honourable, the Bed must be Undefiled ; which is a near word, and judgeth the polluted Marriages in the World, that are begun, carried on, and finished out of the Fear and Dread of the living God.

And, *Friends*, I am moved of the Lord God to warn all, to try the first moving Cause of every ones *Desire* and *Willingness* to Marry this or the other Person, and that when it first springs in their Hearts, when it is in the Bud ; for then, if by bringing it to the Light, it be found not wrought in God, but in the Spirit of this World, it is easie cut off, and broken ; but if it still continue, and way is given to it, then it becomes a Mountain, and the persevering therein draws the Mind so far out into the Affectionate Part, as that it so vails and

and darkens the Heart, that the Thing seems right in the Consideration, altho' altogether the working of the destroying Enemy : And here stands the Ground of the running out of the Affections of Friends (or such as profess the Truth) to Marry Men and Women of the World ; which, for want of the keeping of the first Motion out, to that abominable Thing, loseth the Sense of the Truth, so persevereth therein, to the ruining their Condition in the Truth, and to the displeasing of the Holy Lord God, and causing his dear Name to be blasphemed, and to the easing and gratifying of the World ; of which Practice I warn all in the Fear and Dread, and by the Power and Spirit of the Lord God, to beware ; and all such Things will be avoided, as heed is taken in the first Thought to any such Thing. And let all know, that who-ever have been, or shall be, guilty in this Thing, notwithstanding they may be dark'ned and lose their Sense, yet it is great Wickedness in the sight of the Holy Lord God, that is in the mid'st

of us ; and with all such will the Lord plead ; and a Cup of Trembling from the Hand of the Lord must all such drink, and know his Judgments to bow them down, before perfect Peace with the Lord they know, and before they can recover their former Splendor in the Truth.

And, *all dear Friends every where,* Whose Hearts are engaged in the Concern of God's Truth and People, let the sharp Sword of the Lord be in your Hearts, Hands and Mouths, against this Thing.

And, *dear Friends,* If any see that a single Condition is not best for them, then let all wait to be guided in the Truth, in the changing their Conditions, and not to run as the World's People do many times, from place to place, and from Person to Person, having their Affections residing one while on one Object, and another time on another, and it may be so on to many ; which is a wrong thing, and Destruction every way attends it ; but all in the pure Fear of the Lord (that keepeth the Heart)

Heart clean) proceed, seeing their way clear and plain in the Sense of Truth, out of all the World's Bargainings and Folly, that attends the management of such Things.

And all Masters and Mistresses, and Heads of Families, all to stand in their Places, in the Exercise of a pure, meek Spirit, to their Servants and Children ; not in the merciless Spirit of the World, who would require of their Servants more than they have Ability to perform comfortably ; but out of that let all keep, in the Love of God, waiting on him for Wisdom, that every one may know their Places.

And all Servants to stand in the subject diligent State, in Meekness : And I warn all Servants, professing Truth, To keep low in the Fear and Dread of the Lord, out of High-mindedness and Pride, and out of all Eye-service, waiting on the Lord to know your Places in all Things ; and herein you will adorn the Profession of Truth.

And also, it is upon me, in the Fear, Dread and Counsel of the Lord, to warn all, in all Places, of that thing Joseph warned his Brethren, viz. *Of falling out by the way*; that there be no way given to the least Appearance of that which would make any Rent, Schism or Division; for every Person that shall set up that Spirit that thirsteth to Envy, that Spirit that hurries into Passions, that Spirit that will Back-bite and Whisper in secret, through which Breaches come; the Hand of God-Almighty is against every such Instrument; the Dread of the Lord of Hosts, as a Consuming Fire, will break out against all such that shall continue in any such Spirit; for the Spirit of Truth, its Nature is, To bring forth the very contrary Fruits in all such where it Lives, and Reigns, and Rules; all such, their Life is Peace, and such are *Peace-makers*; such cannot rest or be contented while there stands any thing betwixt them and a *Brother* or *Sister*, if they be concerned therein; such a one, seeing any Iniquity in his *Brother* or *Sister*, will, in

in the tender breaking Bowels of tender Love, go to his *Brother* or his *Sister*, and say, *My Brother, or My Sister, Do not offend or grieve our tender Father, who hath dealt so tenderly with us*; and so in the Heart-breaking Love he will labour with his *Brother*, or with his *Sister*; and if not received, will let no Prejudice nor Anger arise, nor will not shut out his *Brother*; but if there will be no Reception, there will be a single standing in the Love and Simplicity of Truth; and he or she, that shall not so receive, shuts themselves out.

And if there be a Controversie between any, where the Life of Truth is known, if there be but the least flying, yet the most Innocent will be ready to acknowledge, first, that with the Love of God he may break down and overcome the Mountain in his *Brother*; and this Spirit ruling, which is the Spirit of the Saviour of the World, no Rent, Schism or Division can live, or have an Existence among the People of the Lord; against which Spirit, that causes Division, the Hand of the Lord

is ; and Wo from God, to all whose Hearts and Spirits do not subject to that which seeks Peace, and delights in no other thing ; the living God requires this of all his People ; and if there be the least of the contrary in any Heart, I beseech all such, in the Bowels of Love, that they would presently put it away, and flee from it, as from the *Devourer* of God's Heritage, lest that Day overtake, wherein there would be Gladness, were there an Opportunity so to do ; so that, *dear Friends*, all may dwell together in the Unity of the one Eternal Spirit of Life and Peace, in which to feel your Hearts united ; for he or she that loveth not their Brother, how dwelleth the Love of God in them ? And so, as the Apostle well said, *Mark them that cause Division* ; and out of their *Divisions* keep for ever.

And, *dear Friends*, Where-ever any thing of division or distance remains in any Heart, I earnestly beseech you seek speedily an end to it ; for God's Controversie is gone out against all Things of this nature, and the Wrath of the Lord

Lord is and will be revealed against all such things ; and therefore, O *Israel* ! put away this accursed Thing where it is found, and let every Soul desire and press in the practice thereof, into the lively State of Brethren, dwelling together in Unity ; and here the Blessing of the Life and Vertue of the Endless Fountain of Goodness will flow over all, and here all will be knit together as by Joyns and Bands, all holding the Head, and knowing their places in the Body ; here one Member will not say to another, *I have no need of thee* ; but all will see need one of another ; here no stop will be put to the Current of Life, but through all it will run, even from Vessel to Vessel ; in which State God-Almighty preserve us all for ever and ever.

And, *all Friends every where*, Quench not the Spirit of the Lord in your selves, nor in one another ; nor let any resist or judge the Power of the Lord God, altho in a tender Babe, that cannot yet speak plain ; for where any do thus hurt the tender Lambs of Christ's Fold,

and stop the bubblings up of Life, it brings a Barrenness over their own Souls, and over such Assemblies they belong unto.

And so, dear Friends, As there may be, and hath been, a false forward Birth, that hath, or may, run before, to the burthening and grieving God's *Heritage* (which Birth the Lord hath, and will, destroy) so there hath been a stopping, and quenching, and resisting the Requirings of the Power, to the hurt of many, and to the hindring of the Growth of many, and to the hindring the Prosperity of Truth in the General ; for some being in the sight, and under the grief of the false untimely Birth in some, have resisted the Motion of God's Holy Spirit in themselves, whereby two Evils have proceeded at once, *viz.* The Exaltation of the false, and the suppressing of the true Birth ; so as that my Eye feeth some Men, unto whom God hath given Gifts, and upon whose Spirits the Requirings of God's Power they have felt ; and through their Reasonings (as aforesaid) and looking out,

have

have even hurt the Birth of God's begetting, to the bringing Darkness and Heaviness over themselves, and to the hindring of their Growth ; and therefore, as on the one hand the false-forward Birth is to be kept down for ever, whose end is always something, either to be great, or looked at, or to have Ease or Prosperity in the Flesh ; and also, that it may have its way in the Lusts thereof ; for all such Births center in those Things, notwithstanding all fair and fine Appearances at Times and Seasons, or for a Time or Season : So, on the other hand, the true Birth is to come up. And therefore, in the Name, Strength and Power of the God of Heaven, Arise, Arise, thou Child of the Covenant, and come forth, and shew thy self, and work in thy Father's Vineyard ; break through, ah ! thou breathing panting Birth, and in thy Father's Strength break every *Bond* and *Chain*, that hath held thee under : Arise Sion, and Shine, for thy Light is come, and the Glory of the Lord is Arisen upon thee,

Arise

Arise Sion, and thresh the Mountains, and beat the lofty Hills to Dust ; for into thy hand hath, and will, the mighty God, the great Jehovah, put a sharp threshing Instrument. And so, dear Friends, in this thing let every one be Careful, to walk in the even Path of Life Eternal ; in which Path every Eye will be single, and the whole Body will be full of Light ; here every one will see and know the time when to speak, and when to be silent ; for the true Birth's Life is in the Will and Power of the Lord, and at his Time and Requirings brings forth such Sacrifice, not to their own Nets, nor will ever seek an Interest of their own amongst any, but Honour God alone, and be as Worms before the Lord : But it is not so with the false Birth, its Life is not in Meekness, but it is in the contrary : So here all may know the Motions of the one from the other : *Where the true Motion of Life is, there it lives ; the more the Mind is brought into Stilness, to wait on the Lord, and there the Will of God comes to be sealed to the Understanding.*

And,

And, all Friends every-where, Keep diligent your Meetings ; for our Meetings were set up by the Lord God of Abraham, Isaac and Jacob, and in his Council they now stand ; and the Lord requires his People now to meet as boldly, as constantly, as diligently as ever, without any regard to what Man can do unto you, because we know we meet not in Refractoriness to any Man on Earth, but purely in Obedience to the Living God, that doth require it of his People ; and whatever draws from Meetings, in part, or wholly, draws from God, and is an Antichristian Spirit, let it appear when, and where, and in what Vessel soever ; and God's infinite Power and Dread will tread that Spirit down for ever : Therefore, dear Friends, let none forsake the Assembling of themselves together, *as the manner of some was in the Apostles Days,* and also in our Days ; and if any do thus for Fear, or for saving their Estates, or worldly Goods, and so fears to come forth to confess the Name of the Lord before Men, that will prove an evil

Snare

Snare to as many as go into, and keep in it; for this is a way to bring a Curse upon themselves, and all they have; and where any depart from Meetings to save an outward Estate, and do not give up to the Power of the Immortal God, to divide them from that Spirit, the Outward (for which they have left the Lord) may be rent from them, or they from it; and then, when such a one shall lose that, and his Peace with God also, what a miserable horrid State will that be? Which will be the State of all them *that sell their Birth-right for a Mess of Pottage.* And, *Friends,* this I know, and therefore in the Name of the Lord declare it, *God doth and will appear mightily in the Assemblies of his People, and arise in them, in the Magnificency of his Eternal Power, to the Astonishment of the Heathen that know not God, and to the gathering many lost Sheep.*

And Friends, these are the Ends of our Meetings, to wit, *Our daily Edification, through the Manifestation and Workings of his Eternal Power in our Hearts, in our Assemblies, and therein and thereby for God*

God we give a Testimony against all the false Professions, and false Worships in the whole World; and stand as a City set upon a Hill, to gather to the Lord the Out-casts of Israel, and the Dispersed of Jacob; and at the Report of the Holy Ghost Descending in our Assemblies, as in Ages past, shall many gather to them, and be pricked to the Heart, and be turn'd from the Evil of their ways, and be brought to the Mountain of God's Holiness, now to be exalted in and over the tops of all Mountains.

And, Friends, Where any have been visited with God's Everlasting Day springing from on High, and have made open Profession and Confession of God's Everlasting Truth, and have erred from the Holy Commandment, thro' which they have made Shipwreck of Faith and of a good Conscience, and thereby have gone into the Evil Spirit, or into any Iniquity in their Dealings and Commerce with the Sons and Daughters of Men, or into any Evil whatsoever, that have or do cast a Stumbling-block in the way of the Weak, or have caused the dear, and precious, and honourable

Name

Name of the Lord to be blasphemed amongst the Heathen, his Truth and People to be reflected upon ; to all such I say, in the Name of the Lord, *Return unto the holy Light of Righteousness*, from which all such have Erred, there to wait for the arising of the living Power of the living God, to heal your Backslidings, that ye may know the free Love of God to come over all again, and to feel a Testimony arise in you against any thing you have committed, that hath caused his dear Name to be blasphemed, and his Truth and People to be reproached, and the Hearts of any to be hardened ; which Testimony you are to bear as publickly as the Transgression has been, according to the Nature of the Offence against God, his Truth and People, even so must the Testimony go out against it, in the Fear and Dread of the Lord God, and in the brokenness of Heart and Spirit before him : And where the Backslider in Heart and Conversation doth not thus return, in the Name of the Lord I declare, *That the Day hastens, wherein the Hand of the Lord God will find all such out, and they shall be made an Astonishment*

ment to themselves, and to others; for the living God hath determined to clear up the Innocency of his Truth and People.: And where any such do not return into a sense of what they have done, in their Backslidings from the Lord, and not declare against themselves, to the clearing of Truth, then is it the Duty of the People of the Lord, who keep their Garments unspotted, after they have dealt with all such tenderly, according to the Order of the Gospel of Peace, to give a Testimony against all such Persons and Practices, that are out of, and against the Truth; and this Testimony is to go forth according to the Nature of the Offence, that the House may be cleansed, and all kept pure and sweet, and all may be clear of the Iniquity, and of the Blood of all Men. And so, *dear Friends*, in the Light of Righteousness let us all keep our Habitations in a continual watchful State, in which we shall all grow, as the Willows by the Water-Courses, and be preserved out of all the Snares and

Wiles

Wiles of the Enemy, in the Light of Righteousness ; in which the Arm of the Lord God preserve us all to the end of our Days, that every Day we may perfect Holiness in his Fear, which will be to the Glory of the most high God, and Comfort of every faithful Follower of the Lord.

Given forth in Obedience to the Requirements of the Lord, through him who is a Traveller for Sion's Redemption,

Charles Marshall.

Another

Another
EPISTLE
TO THE
Flock of Christ Jesus.

ALL tender Friends, whose Faces are turned from the World *Sionward*, love the Dawning of the Day of Light in your Souls, and take heed to the sure Word, let it be as a Lamp to your Feet, then will it Guide you, Bring you, and Translate you out of the Nature of Sin and Darkness, into the Divine Nature, which is Light, and so to dwell in it, as to go no more forth, but to be as Pillars in the House of the Lord for ever : Now this Work is carried on and accomplished no other way, but through a daily persevering and D heark'ning

hark'ning to, and obeying the Light in all its Leadings, which Expels the Darkness, and leads the Soul up to be comprehended into its self.

And you that are not only turned *Zion-wards*, but have been and are Travellers in the Way, who have ardent Desires after that one thing *David* so much desired, namely, *To dwell in the House of the Lord*, that ye might see his Celestial Glory, who hath *Immortality, and dwells in the Light*; I have this—Message of Glad Tidings to sound in your Ears, The Lord God of Strength and Might hath heard your Cries, and your Breathings and Pantings are come up before him: Give up out of the Self-hood, deny your Wills, take up the daily precious Cross of Christ Jesus, come out of your own Thoughts, Willings, and Running, Ascending and Descending to, and closing with the Heavenly Light of the Lamb; give ye that Nature that hath slain the Lamb, to be slain by the Lamb; so shall your Salvation be wrought and accomplished by him, and you for ever united unto him,

him, bearing his Image, who is the express Image of his Father's Substance; and here all Souls can again, without Rebuke, approach to the Father by him, who is the Celestial Fountain of Light, and all Profession of the Father, and the Son, of Light and Truth, and Kingdom of it, without the Knowledge of this Work (began and carried on by the *Alpha* and *Omega*) will wither and be blasted; and God-Almighty accounts it as Stubble for his Fire of Vengeance: And under the Conduct of this Light and Truth, ye will bring forth the Fruits of it in all your Conversations; and this brings a Care one over another, and a universal Care in all your Assemblies of Sons and Daughters, to labour that all may be kept sweet, and that nothing may be wanting, but all may be as one Family. And this the universal Life in its increasing Manifestation hath drawn, and doth draw many in this Nation and others, to meet together for that end, only to serve the Lord and one another, to Counsel and Strengthen, to Relieve the Poor, Im-

potent and Needy, to see that all things which we have to act as a People in this World, may be as becomes the Gospel.

Now, unto all those that discourage this Work, and lift up the Heel against it, I have this to say, in the certain Counsel of the Lord, The Lord will Debase them, and pour Contempt upon them, and Confound their Tower, and Rent their double Wall, and the Righteous Generation shall see it, and shall see the more Cause to dread the Almighty, because of his signal Judgments, and shall fear to Rebel against him, and Rise against his Peace, and the Work of it: And the *Judas* in Spirit is discovered, and will be more and more, that with a Kiss doth betray; that with and under the Profession of the *Light*, draws from it; and under the Profession of the *Truth*, endeavours to destroy the Work of it—which the inward tender Waiter in the *Light* shall see, beholding and feeling the Wolf under the Sheep's Clothing, and be preserved.

And

And now, all you Families of the Earth, that call on the Name of the *Lord*, and profess the *Light of Israel*, that shall be as a Flame amongst the Stubble: Give Ear to the Counsel of the Mighty God, the *Lord* of Heaven and Earth, love, esteem, and in fear and dread give up to the ancient, honourable, renowned, saving Arm of the mighty God, that by it you may be gathered (that are not yet gathered) into the universal divine *Light* of the Morning of the Celestial Day: And expresly, This is the Counsel of the *Lord God Eternal*, *Let [it be your Habitation and Dwelling-place]* for this is his Requiring, that as you have professed the Evangelical *Light* of the Morning of this Eternal Day before the Nations, you may all, in every place, dwell and walk in it before the Nations, and therein shall you know his being with you, making his abode with you, who hath *Immortality, and dwells in the Light*; and then to you that dwell in this Habitation, will the *Lord God* gather the Nations, and sweetly Assemble the Peo-

ple, from the rising of the Sun to the going down of the same, amongst whom the Name of the *Lord* shall become Great.

But, *Wo, Wo, Wo!* from the Tabernacle of the Glory of the Infinite God, unto all that have long made and make a Profession of the holy spiritual Light of the Lamb of God, whilst in the Darkness you are ; the dreadful Day of God Almighty's pleading with all such, greatly hastens— And therefore you, every where, that hold the Truth in Unrighteousness, Be ye warned in the Name and Authority of the God of the whole Earth, that none offend nor displease the Lord any longer in this thing, namely, of professing his pure immortal Light, and walking in Darkness, lest his Anger break forth like devouring Fire, and he consume you thereby from under the Heavens, and appoint you your Portion amongst the Hypocrites, who are gone into everlasting Burning, under the Vengeance of eternal Fire.

And

And therefore, let a search pass thro' all Families, that where any have continued unto this Day, thus displeasing the Lord Almighty, and working the destruction of their own Souls ; I say unto all such, in the Name of the Lord, Haste, haste, haste, out of the Darkness; give Ear, the Trumpet of the Lord giveth a certain Sound ; therefore obey from the Heart, that ye may yet, before your Day go over, be translated out of the Kingdom of Satan, which is Darkness, into the Kingdom of Light of the dear Son of God, Christ Jesu, the Lord.

And all *Friends* every where, that have the sealing of God's Eternal Spirit, that they have obeyed from the Heart, and to this Habitation and dwelling-place of Light are come, in the sense of the unutterable loving Kindness of the Lord Almighty, and the Work of his glorious gathering Arm, continue and [keep your Habitations] for the Angels that kept not their Habitations, are reserved under the very chainings of Darkness, to the Judgment of the great Day.

And all *Friends*, in all the hurryings of Men and Nations, look ye not out, but dwell in the Habitation aforesaid ; and in Times of Distresses and Amazements, in the fulfilling of the Word of the Lord, this to you all is an universal Word of Counsel from the Lord, Be still, be still, be still, and know that I am God, saith the Lord ; and stir not out of my Counsel in any thing, nor take Counsel of your own Heart ; keep the Eye of your Minds to the heavenly spiritual Oracle of Wisdom, and you shall have Counsel from the Lord to your satisfaction ; but if ye look out, ye will be dark'ned, and may fall with them that fall.

And all Assemblies and Families of the Lord's People every where, watch unto Prayer, that ye may feel the Spirit of Prayer and Supplication poured forth upon you ; and as drawn thereunto, to sit before the Lord in the deep sense of the great Work of the Destroyer, who is stirring up the Nations to Destroy and Devour one another ; and is seeking an Entrance, as a roaring

Lyon,

Lyon, to destroy some of the Lord's People, called in the Morning of the Day of his Love: Oh ! cry, cry, cry, mightily unto the Lord, for your Selves, your Friends, and your Enemies, and for the poor Land of our Nativity, which is heavy loaden with the Iniquities of the Inhabitants thereof, over whom the piercing Eye of the Almighty looks in great Displeasure; Oh ! let your Supplications be, that the Lord Almighty would Arise in his great Strength, and so Judge amongst the Nations, that their Swords may be beaten into Plow-shares, and their Spears into Pruning-hooks, that the Nations may learn War no more one with another: And that this Expedient for Universal Peace may be to set him upon the Hearts of Princes and People; namely, That all People might leave off Warring with, and Destroying one another, and all come into the Spiritual Warfare in their own Hearts, with the Spiritual Weapons, against the common Enemy of Mankind, the Devil, that so they all might Experience the End of Christ Jesus

Jesus his Coming ; namely, To destroy the Works in every Man, of the great *Abaddon, Apollion* the Destroyer ; and that the living God would be pleased to hasten his great Work, of putting to an End the Sin of this Age, and Iniquity of this Generation, and so bring in Everlasting Righteousness, to flow as a mighty River of sweet Refreshment, that this poor Land, with others, might enjoy its Sabbaths ; that he who is King of *Salem*, Prince of Peace, may Rule in the Hearts and Souls of Princes and People ; so that the Great Universal Omnipotent may God have his Honour, and the Princes and People of all Lands their Comfort, in the sweet unexpressible Enjoyments of his Omnipresence, and Blessing of all sitting under their own Vine and Fig-tree : So shall all Fear be remov'd out of the Nations, but the Fear of the Lord God Almighty, which would make all Rulers and People Happy, both in this World, and that which is to come : *Amen, Amen, Amen,* saith the tribulated travelling Soul of your *Friend and Brother*, C.M.

Titherton, the 13th of
the 12th Month, 1678.

THE

T H E
Way of Life
R E V E A L E D,
A N D T H E
Way of Death
D I S C O V E R E D:

Wherein is declared, Man's Happy Estate before the Fall, his Miserable Estate in the Fall, and the Way of Restoration out of the Fall, into the Image of God again, in which Man was before the Fall.

Also, the By-Paths, Crooked Ways, Wiles, Snares and Temptations of the Enemy of Man's Soul discovered, who hath and doth go about as a Roaring Lyon, seeking how he may Ensnare and Devour those who are in any measure escaping out of his Ways of Death and Destruction.

Charles Marshall.

London, Printed by T. Sowle.



TO THE

READER.

BE Serious when thou takest in hand to read this following Treatise, and have a single regard unto the inward Estate of thy Immortal Soul ; and let thy Spirit bow down to the Measure of the Spirit of God given thee to profit withal, that by it the Eye of thy Understanding may be opened, so wilt thou see the things herein contained, which concern thy own Eternal Welfare : And let not thy own Thoughts and Imaginations, in the Wisdom from below (which is sensual and earthly) be Judge therein ; but stand still out of thy own Comprehendings, Ascendings and Descendings ; and let a true and diligent REGARD be had to the Word in thy Heart and Mouth, there placed, that thou may'st obey it and do it ; so will thy Heart be truly

To the Reader.

truly opened to read with Delight the Things herein opened by the Spirit of Truth, which searches all Things, yea, the deep Things of God, and the Travel in Spirit (which is for opening the Eyes of the Blind, and unstopping of the Ears of the Deaf) will be answered, and the Lord God Almighty will have his Honour from his own Workmanship, and thou the Benefit; which is the Desire, Travail and Breathings of him, who is a Traveller for Sion's perfect Deliverance,

C. M.

Bristol, the 2d of the
7th Month, in the
Year, 1673.

T H E

THE
Way of Life
REVEALED,
AND THE
Way of Death
DISCOVERED, &c.

IN the Beginning God Created the Heaven and the Earth ; and after he had Made all Things on the Earth, he Made Man in his own Image, Formed him of the Dust of the Ground, and Breathed into him the Breath of Life, and Man became a living Soul : And the Lord planted a Garden in *Eden*, and there he placed the Man whom he had Formed ; and out of the Ground the

the Lord God made every Tree pleasant to the Sight, and good for Food, to grow; the Tree of Life also in the midst of the Garden, and the Tree of Knowledge of Good and Evil: And he that made Man in this Estate, gave him a Law to preserve him therein, as the Scripture of Truth witnesseth, saying, *And the Lord God commanded the Man, saying, Of every Tree in the Garden thou may'st freely Eat; but of the Tree of Knowledge of Good and Evil, thou may'st not Eat; for in the Day thou eatest thereof, thou shalt surely dye.* Now God saw every thing that he had made, and behold it was very Good; the Tree of Knowledge of Good and Evil was good, but not for Food: And Man was endued with that divine Wisdom, that when the Lord God brought of every Beast of the Field, and Fowl of the Air, to *Adam*, he gave Names unto them; and whatsoever *Adam* called every living Creature, that was the Name thereof: So here was Man's Station in the Image of God, a living Soul, a noble Plant, wholly a right Seed, filled with divine Wisdom

Wisdom and Virtue, cloathed with Innocency, covered with Glory, adorned with celestial Beauty, in the continual Enjoyment of the Love and Favour of the Eternal Being of all Beings, having his daily Conversation with him that made him ; no Death, no Darkness, no Sorrow, no Occasion of Tears, no Transgression, no Knowledge of Evil, dwelling in the Innocent Life it self, placed in the Garden, into which came the River out of *Eden* that watered it. Oh blessed State ! Oh happy Condition ! Oh unexpressible Enjoyment, un-declarable Beauty and Glory ! 'Tis beyond the Tongue of Man to declare fully that blessed, happy Estate of Joy, Peace, Virtue, Purity, Holiness, Righteousness and Fruition of Life, which Man was in before he transgressed the Royal Law of God, &c.

Man's Miserable Estate in the Fall.

BUT now he, who kept not his first Habitation, neither abode in the Truth, envied Man's Happiness in the Truth, and therefore (as a Serpent, more subtil then any Beast of the Field which the Lord God had made) came to the Woman (who out of the Man was made) and said, *Yea, hath God said, Ye shall not eat of every Tree of the Garden?* The Woman said, *We may eat of the Fruits of the Trees of the Garden; but of the Fruit of the Tree which is in the midst of the Garden;* God hath said, *Ye shall not eat, neither shall ye touch of it, lest ye dye.* And the Serpent said to the Woman, *Ye shall not surely dye; for God doth know, that in the day ye eat thereof, then your Eyes shall be opened, and ye shall be as Gods, knowing Good and Evil:* And here the Serpent got an Enterance. And when the Woman [mark] saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired to make one Wise, she took of the

the Fruit, and did eat, and gave also to her Husband with her, and he did eat, and the Eyes [mark] of them both were opened: Here the God of the World prevailed, so as to open an Eye that saw Evil pleasant, and to blind the Eye in these Children of Disobedience, that they should no longer behold the Glory of God, &c. And here they became Naked, having lost the *Robe of Righteousness* and *Garment of Innocency*, and then made Aprons of Fig-leaves to cover their Nakedness; and they heard the Voice of the Lord God walking in the Cool of the Day, and *Adam* and his Wife hid themselves from the Presence of the Lord God; and the Lord God called unto *Adam*, saying, *Where art thou?* And the Man said, *I heard thy Voice in the Garden, and I was afraid, because I was Naked; and I hid my self:* And the Lord God said, *Who told thee that thou wast Naked? Hast thou eaten of the Tree whereof I commanded thee that thou shouldst not eat?* Who began to excuse himself, saying, *The Woman thou gavest to be with me, she gave me of the Tree, and I did eat:* And

the Lord God said to the Woman, *What is this that thou hast done?* And the Woman said, *The Serpent beguiled me, and I did eat:* And the Lord God said unto the Serpent, *Because thou hast done this, Cursed art thou above all Cattel, and above every Beast of the Field; on thy Belly shalt thou go, and Dust shalt thou eat, &c.* *And I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel.* So the Lord sent him forth from the Garden to Till the Ground, &c. And placed at the East of the Garden of Eden Cherubims, and a Flaming Sword, which turned every way to keep the Way of the Tree of Life.

Oh miserable Change! Oh deplorable Alteration! Oh lamentable State, undecarable undone Condition, unexpressible Fall! What! He that was in the Image of the Incorruptible Being, a Living Soul, inhabiting in the Garden of the Lord, where the Tree of Life was, and the Splendor of the Glory of the Divine Being was known and enjoyed, drove from all into the Earth, and not only so

but

but the Cherubims and Flaming Sword
(that turneth every way) placed to keep
the Way of the Tree of Life! Be astonish-
ed oh Heavens at this, and be horribly
afraid oh Earth! The Lord God brought
up Children, and they Rebelled against
him.

Now, what was the Cause and Ground,
O ye Sons and Daughters of *Adam*, that
brought this horrible Change, that
brought Man into this deplorable State
and Condition? Was it not Disobedi-
ence to the Righteous Law of God?
Did not Sin enter into the World thro'
Disobedience, and Death by Sin? And
is not Sin continued in the World through
Disobedience? Is there any other Way
by which sin enters now, than it did
then, and Death by Sin, which has
reigned over all, and reigns over all who
are in the fallen Estate from God, even
over them that have not sinned accord-
ing to the similitude of *Adam's* Trans-
gression? For all have not sinned accord-
ing to his similitude, who was deceived
with an Expectation of an higher Estate
than that in which the Lord God had

placed him: But all Iniquity, of what similitude soever, is one in the Ground, and becomes a Separater of Man from his God: So the Ground of all Iniquity and Transgression that ever was, is, or shall be, is Man's disobeying the Righteous Law of God, disobedience whereunto bringeth Death.

But what was that which in *Adam* dyed? and what was the Death; seeing that the Lord said, *In the Day thou eatest of the Tree* (before mentioned) *thou shalt surely Dye*; and yet, though he did eat thereof, he lived outwardly, and had Children?

It was the Inward Man that dyed, which was so made by the Living Breath of the Almighty; for Man going out of the Counsel of the Lord, by his Disobedience came to be alienated from the Life of God, and so became insensible of that primary Life in which he was wholly a Right Seed, and a Noble Plant: In his Degeneration he became inwardly dead; the inward Senses of the inward Man were lost; the inward Ear was stopped; the inward Eye was blinded

blinded ; the inward Sense of Tasting how good the Lord is ; the inward Feeling after the Divine Virtue (who is all Power, Life, Love and Joy) the inward Sense of Smelling his Garment (that smell of Myrrh, and of the Spikenard spiritually) were all lost ; and instead thereof, an Ear opened, that hearkned to the Voice of the Stranger ; and an Eye opened ; that saw the forbidden Fruit pleasant and desirable ; the *Heavenly Cloathing of Innocency, Meekness and Resignation*, lost ; and thus he came to be without God in the World ; and here, in this Estate Man was altogether out of a Capacity of abiding in the Garden, or partaking of the Heavenly Tree of Life, that was in the midst thereof ; and in this Estate are all the unconverted Sons and Daughters of Men, notwithstanding all Fig leaf Coverings of Professions.

But as the Law of the Spirit of Life breaketh forth in its Manifestation, and the Sons and Daughters of Men come with it to be awakened, they will have the Sight and True Sense of their inward

ward Estate and Condition, which will indeed Cause a Cry to arise in the Soul, *Oh Wretched Estate! Oh Miserable Condition!* And here the Entrance of Sin comes to be seen, which hath brought Death; for the Wages of sin is Death, which was the Death that came over *Adam*, and over all since that have disobeyed the Righteous Spiritual Law of God, which is Just, Holy and Good, and was before Transgression, which Law bringeth to Christ, the Promised Seed, the Gift of God, which is Eternal Life.

Now, Man being thus departed out of that Nature, Image and Seed in which Man had his Being before Transgression, is become the Degenerate Plant of a strange Vine before the Lord God that made him: And from the Sons and Daughters of Men (as they stand joyned to this Nature and Seed of the Serpent, which hath defiled Man in Soul, Body and Spirit) proceed these Branches and Fruits of Iniquity, to wit, Pride, Envy, Emulation, Strife, Variance, Debate, Hatred, Wrath, Anger, Murder, Inordinate Affection, Concupisence, Lasciviousness,

viousness, Wantonness, Vanity, Uncleanness, Fornication, Adulteries, Love to this World, Drunkenness, Revelling, Idleness, Swearing, Cursings, Cheating, Defrauding, Double-dealing, Evil-speaking, Back-biting, Covetousness, Idolatry, Witchcraft.

Man being thus fallen from God into this Miserable Deplorable State, the In-being in his Endless, Boundless, Fathomless Loving-kindness hath opened a Way by which Mankind might be restored up to himself again; which Way is the promised Seed, concerning whom he said to the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel.* So herein was the tender Mercy of the everlasting God extended unto Mankind, in giving the Seed, to wit Christ Jesu, else all would have been as Sodom, and like unto Gomorrah, which God destroyed with Fire in his Wrath; So this is that one Seed, on which he hath laid Help, who is Mighty to save, who is the Image of the Invisible God, the First-born of every

every Creature (in which Image Man was before the Transgression) who was Glorified with the Father before the World began : This is he, of whom in the Name of the Great Jehovah, I give Testimony, *That he is the Way of Life and Salvation ; and that there is no other Name by which any Man can be saved, than by him who was, and is, and is to come ; who was from Everlasting to Everlasting, the Rock of Ages, which followed Israel, and was in the Church in the Wilderness*, as Stephen testified before he was stoned to Death : This is He, who *is without Beginning of Days, or End of Life ; who in the Fulness of Time was manifest, taking on him not the Nature of Angels, but the Seed of Abraham, for whom there was a Body prepared to do the Will of his Father ; who, after he had accomplished it, ascended where he was before, far above all Heavens, that he might fill all* : This is the Emmanuel, God with us ; Jesus, the Saviour ; Christ, the Anointed ; who hath been called by several Names, and spoken of under several Denominations and Appellations, through the Mouths

Mouths of his Servants the Prophets and Apostles in Ages and Generations by-past : This is the only Beloved of the Ransom-ed, and this is our Friend.

And now he is Arisen and Arising (who is the Ancient of Days) in the Might of his Power, and is revealing himself the good Old Way, and Path of Life, whose Out-goings have been from Everlasting ; in which Way *Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob*, and all the *Servants, Prophets, Apostles* and *Saints of the Most High God* walked, through all Ages and Generations ; which Way was before all the Invented Ways and Worships were, which have been set up in the Will and Time of Man ; for all the holy Men of God, and Saints of the Most High, worshipped God in the Spirit of Holiness, in which they were accepted of him, who is the God of the Spirits of all Flesh : And no outward Performance whatever, performed by any, through Ages and Generations, was any farther Acceptable unto the Lord, but as performed in this Spirit.

The

The Way of Restoration out of the Fall, into the Image of God again, in which Man was before the Fall, &c.

BUT how Salvation comes to be wrought by him, and how Mankind may be brought again into him, who is the *Way*, the *Truth*, and the *Life*, and brought from under the Power and Dominion of the Seed of the Serpent (in which by Nature all have been the Children of Wrath) is indeed the Thing that lieth on my Spirit weightily to demonstrate, having obtained Mercy to see this Way of Life and Salvation revealed and opened; and not only so, but a Necessity hath been and is upon me to Preach the Gospel of Christ Jesus, and declare the Way of Life and Salvation to my Countrymen, through this Island of *England*; and now a Necessity is also upon my Spirit, to leave a Testimony of the same on Record,

This

This is generally confessed, That in the first *Adam* all dyed, and in the second Man *Adam* (Christ the Lord) all came to be made alive again : But how Mankind comes out of this state of Death, in the first Man *Adam*, into this state of Life in the second Man *Adam*, is that which the *Wisdom of this World* never knew, never saw, never understood, nor comprehended truly or rightly : Man by that *Wisdom* hath only imagined and conceived something in the Carnal Mind concerning this great Mystery, and therein hath set up many Inventions of the *Way of Life and Salvation* : And into these many *Ways* of Man's Inventions and Imaginations (set up in the fallen *Wisdom* of Man) there have been the several Calls, *Lo here, lo there* ; but the *Day* is dawned, and appearing, and now breaking forth more and more (Magnified and Praised be the Name of the Infinite, Almighty God) wherein all invented *Ways*, set up in the *Will and Wisdom* of Man, that is *Earthly, Sensual and Devilish*, shall come to an End.

And

And now, in the Name of the Mighty God, all the graven Images, the Work of Men's Hands, and Earthly Wisdoms shall be broken to Pieces, and ground to Powder ; the Mouth of the Lord of Hosts hath spoken it, who will perform it by the Might of his Arm, and by the Strength of his Power.

And therefore, Tremble, Tremble, all ye Image-makers of all sorts, who have been making and framing Likenesses of the *Way of Life and Salvation*, in your fallen *Wisdoms* and corrupt *Wills*, and have made Gods thereof, and have fallen, bowed down to, and worshipped them ; so that it may be said of *Christendom* (so called) as it was once said of *Israel*, *As are thy Cities, so are thy Gods, O Israel !*

But now is the Fulness of Time come and coming, wherein the Ancient *Way of Holiness* (in which the Righteous walked through all Ages and Generations) is cast up, manifest and manifesting ; which *Way* is Christ Jesus (the Gift of the Fathers Love unto the Sons and Daughters of Men) who hath,

as before-mentioned, been preached up and declared of by his Servants, Messengers, Prophets and Apostles, under several Denominations and Appellations, according as he was pleased to manifest himself in and to them, and as his Spirit gave them Utterance : Amongst many other Appellations, he hath been declared a Priest for ever, after the Order of Melchizedeck ; the Rock that followed Israel, who was in the Church in the Wilderness ; a King, a Law-giver ; Wonderful, Counsellor ; Prince of Peace ; a Branch, a Light, to lighten the Gentiles ; the Arm of God's Salvation ; a Covenant ; Messiah ; a Leader ; a Commander ; a Captain ; the Horn of God's Anointed ; a Stone of Stumbling ; a Foundation laid in Sion ; the Corner-stone ; the Word of God ; the Word that was in the Beginning ; the True Light, that lighteth every Man that cometh into the World ; the Truth ; the Way and the Life ; King of Kings ; Lord of Lords ; Christ ; Emmanuel ; Jesus ; the Beginning of the Creation of God ; the First-born of every Creature ; the First-begotten from the Dead ; the Faithful Witness ;

ness ; Alpha and Omega ; Bright and Morning-Star ; the Image of the Invisible God ; the Off-spring of David : Under these, I say, and other Names and Denominations, hath he been spoken and declared of, and by, who still hath a Name that no Man knoweth but himself, who is that One Eternal Fountain of Blessedness, and the One precious Saviour ; and there is no other besides him, altho' diversly denominated, according as his Spirit gave Utterance, to demonstrate him to those unto whom his Servants spake, prophesied, and wrote.

And now, by the Ancient Power of the Holy Everlasting God, is he preached up, under the Denomination of *LIGHT*, in this Island of the *Gentiles*, according as was prophesied of Old, by *Isaiah*, chap. 49. vers. 6. who said, *Is it a light Thing that thou shouldest be my Servant, to raise up the Tribes of Jacob, and to preserve the Restored of Israel? I will also give thee for a Light to the Gentiles, that thou may'st be my Salvation unto the Ends of the Earth;* which is

is one with the Testimony of John, chap. I. saying, *In the Beginning was the Word, and the Word was with God; and the Word was God; the same was in the Beginning with God; all things were made by him, and without him was not any thing made that was made; In him was Life, and the Life [mark] was the Light of Men; and the Light shineth in Darkness, and the Darkness comprehen- deth it not.* There was a Man sent from God, whose Name was John; the same came for a Witness, to bear Witness of the Light, that all thro' him might believe: He was not that Light, but was sent to bear Witness of that Light that was the true Light, which lightneth every Man that comes into the World, &c. And to this agrees the Testimony of Just Simeon, who came by the Spirit into the Temple, and took the Child Jesus into his Arms, and said, *Lord, now lettest thou thy Servant depart in Peace, according to thy Word; for my Eyes have seen thy Sal- vation, which thou hast prepared before the Face of all People, a Light to lighten the Gentiles, and the Glory of thy People Israel.* This is he of whom we Testifie, whose

66. *The Way of Life Revealed,*
Light is the Way to Life: And this is
the Condemnation, that Light is come into
the World, and Men love Darkness rather
than Light, because their Deeds are Evil; For
every one [mark] that doth Evil hateth the
Light, neither cometh to the Light, lest his
Deeds should be reproved; but he that doth
Truth cometh to the Light, that his Deeds
may be made manifest that they are wrought
in God.

Now this Light, which the Servants
of the Most High testified of, is that
which hath been spoken of and denomi-
nated under several Names; For this
Manifestation of God in Man is some-
times called the Word, the Spirit, the
Law, the Grace of God; now the
Word, Light, Grace, Law, Spirit, are
all one in Nature, although diversly
Named: Moses called it the *Word*, and
directed to this Word in the Heart and
in the Mouth; which Paul (that illumi-
nated Man) rehearsing, faith, *Say not in*
thy Heart [mark] *Who shall ascend into*
Heaven (*that is to bring Christ down from a-*
bove) *or who shall descend into the Deep* (*that*
is, to bring Christ up from the Dead) But
what

what saith it ? The Word is nigh thee, even in thy Mouth, and in thy Heart; that is, the Word of Faith that we preach. This is the sure Word of Prophecy unto which Peter directs to take heed, as unto a Light that shineth in a dark place, until the Day dawn, and the Day-star arise in the Heart.

This *Light* is the Law of the Spirit of Life, wherewith *Paul* was acquainted, that warred in his Mind against the Law of Sin and Death (which was in his Members) This *Light* is the Law in the Heart, and the Spirit in the inward parts, the New Covenant of God Almighty ; This is that which converts the Soul ; which *Law Paul* delighted in according to the inward Man ; This *Law* is *Light*, of which the Scriptures of Truth plentifully testifie ; This is that *Grace* that *Paul* declared, brings Salvation, which hath appeared to all Men ; which *Law*, *Light*, *Spirit*, *Grace*, *Gift*, hath in measures, as *God's Talents*, appeared unto all Men, which teacheth all that are led, taught and guided by it, to deny all *Ungodliness and Worldly Lusts*; and not only so, but also, to live Soberly, God-

ly and Righteously in this present World: This is that Grace which the Lord (the Giver thereof) said to Paul, was sufficient for him to deliver him from the Temptation (the Thorn in the Flesh) of which the same Apostle said unto the Ephesians, *By Grace ye are saved, &c.* And this is the Manifestation of the Spirit, (spoken of by Paul) which is given to every Man to profit withal. And this is that good Spirit of the Lord given to Israel, who rebelled against it, as the old World did, unto whom the Lord said, *My Spirit shall not always strive with Man;* of which Word, Law, Light, Grace and Spirit, given to be the Leader and Guider of Mankind out of Sin, and Death, and Darknes (into which Man fell through disobeying the Righteous Law of God, as is afore declared) the holy Scriptures give clear and full Testimony, as hath been demonstrated. But now, that which is ready to arise, is an Objection in some (whose Understandings are not opened, whose searchings to comprehend, and Inquiries after the Way of Man's Salvation stand in that Wisdom that

that is from below, and in the Will and Reason of Man degenerated from the Life of God) which is, Whether the preaching up this *Word, Light, Law, Spirit* and *Grace of God* manifest within, hath not a Tendency to make Christ Jesus his Appearance in the Flesh, his Sufferings, Death, Resurrection and Ascension to be Invalid? Unto which I answer, Nay; Forasmuch as no Persons ever did, do, or shall truly see, discern, know, understand or enjoy the Benefit of Christ Jesus his manifestation in the Flesh, but as their Hearts were, are or shall be opened, and Understanding illuminated by the Light, which is a Measure of the Divine Fulness that dwelt in him, and is communicated to, and placed in all Immortal Souls, as the Universal Love of God, extended in the Son of his Love to all the Families of the Earth, as the Revealer and Discoverer of the Will of him from whose Divine Fulness it comes, and issueth forth it self universally, for the Scripture thus witnesseth, that *No Man knoweth the things of a Man, save the spirit of a Man*

*which is in him ; even so the things of God
knows no Man but the Spirit of God.*

The Hearts of the Jews not being seasoned with this *Grace of God*, and ignorant of the *Gift of God*, which is *Eternal Life*, they neither discerned, loved nor received Christ Jesus, when manifested in that outward bodily Appearance, but rejected him ; notwithstanding they professed *Love, Honour and Regard* to the Prophets, and were in expectation of the Fulfilling their Prophecies of the Coming of the Messiah, who in due time came, and yet they did not receive him, but instead thereof set themselves against him, taking Counsel from time to time how they might slay him, though in Words they profest an earnest waiting for him : So in this Day, Age and Generation, there are many, who by their words do profess they believe his Coming in the Flesh and his Sufferings, Death, Resurrection and Ascension ; but yet having their Faith consisting in outward Notions, and having no inward Experience of the End of his Coming, nor of the Virtue of his Sufferings, Death, Resurrec-

surrection, &c. They are Enemies in their Minds to his second Appearance, and coming without Sin unto Salvation: So there is a Necessity for all the Sons and Daughters of Men to come to, and obey this Divine Spiritual Principle, which is placed in their Consciences by the Living Eternal God, that thereby the Eye which hath been blinded through Disobedience (by the God of the World) may be opened; for, until this in some measure be effected, the Mystery of Godliness (which is great) can neither be seen nor understood; and therefore Christ said, finding the Woman of Samaria Ignorant of himself (who was and is that great Mystery, and the Gift of the Father's Love) *If thou knewst the Gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee Living Water.*

The Travail in Spirit of the Messengers and Servants of the most High in Ages past, was the same as now it is, viz. To turn People from Darkness unto Light, and from the Power of Satan to the Power

of the Living God; thereby in no wise invalidating Christ Jesus his Manifestation in that Bodily Appearance, neither his Sufferings, Death, Resurrection or Ascension; but brings all People, guided thereby, unto that which will open the Eyes of their Understandings, whereby they all come unto such a Condition and spiritual Understanding, as to see and know their Benefit by that Appearance of the Saviour of the World; for this we testify, *All are perfected by that One Offering that are sanctified.* But here ariseth another Objection by some, who may come so far as to own and confess, *That there is a Principle or Light in Man, that discovereth Sin, and teacheth Man to do Justly and Equally* (which some call *Morality*) but, *That this Light or Principle in Man is of a Saving Property, and of the Nature and Quality of the Divine Being,* many for want of Understanding do deny, and so are found Opposers of Truth it self, and stumble at the Corner-stone, which indeed in all Generations hath been to many Men a *Stone of Stumbling*

bling and *Rock of Offence*, which Thousands (giving themselves up to be guided by their own Wisdoms and Prudence) reject, yea, those accounted the *Wise Master-Builders, Professors of God and Christ*, being ignorant of the Root and Off-spring of *David*, have and yet do reject this Corner-stone.

Now, for the sake of all who do or may desire after the true and saving Knowledge of Christ Jesus, it is on my Spirit yet further to open and manifest the Nature and Property of this Principle and Light; whose Fountain is the Eternal Being, and Everlasting Ocean of Divine Fulness, and its Nature and Quality is one with this Fountain from which it comes: *John testified, In the Beginning was the Word, and the Word was with God, &c. In him was Life, and the Life was the Light of Men.* He also testified, *That he was not that Light, but came for a Witness, to bear witness, that that was the True Light, which lighteth every Man that cometh into the World:* so the Original of this Light is Christ Jesus, the *Word*.

But

But some may query thus, *Is Christ the Light in every Man?*

To which I answer ; Christ doth appear by his Light in every Man ; and the Light which comes from Christ) is in every Man ; as is clearly demonstrated from the Scriptures of Truth : And, tho' I account it unnecessary to Answer the Curious Inquiries of such, (who seeking to know much, *do not Walk Answerable to what they know;*) yet for the sake of such, whose Understandings are not opened, and yet are inquiring the Way to Sion, I add this Similitude : *The Natural Sun is placed by the Creator to lighten the Outward World, and doth extend from its Body a measure of its Light and Natural Property, shining on the Just and the Unjust, and so doth daily give forth of that Virtue which is inherent in it self : When the Sun shineth on any Object whatsoever, we sometimes say, the Sun there appears ; and other times we say, there is the Sun ; the Propriety of either of which manner of Expressions, I suppose, none will Question ; for Light in that Appearance is seen, and Virtue is felt, penetrating to*

the Refreshment of our Natural Bodies ; and this Light and Heat is inseparable from the Fulness ; and notwithstanding it daily shineth and displays its Vertuous Life into, and over all the Earth and its Inhabitants ; yet its Body is not any way exhausted or altered through Ages and Generations. And so, I say, that Christ, the Universal Fountain of Life, the Sun of Righteousness, the Ocean and Fulness of spiritual Light, Life and Virtue, (from whence is communicated a Measure of his Nature, Property and Quality) is given of the Father, to enlighten all the Sons and Daughters of Men, who accordingly are all enlightened with his spiritual Appearance, and tho' this Appearance cannot be called the Fulness, yet being a measure of that Fulness, it is one in Nature and Property with, and inseparable from the Fulness : And tho' through its Virtue, Life is daily communicated unto the Sons of Men (who waiting for the Appearance thereof, as for the Morning-Light, cannot live unto God without it) yet doth he admit of no Diminution, Alteration

Alteration or Change ; but all Fulness of divine Light, Life and Glory, doth and shall, through every Age and Generation, remain with him : And albeit the Vail of Darkness hath over-shadowed the Hearts of some, so as when we give Testimony unto the Universal Appearance of the *Sun of Righteousness* in the Hearts of all the Sons and Daughters of Men, they are ready to say, Such a Testimony leads to the diminishing of that Glory and Honour which belongs unto him, as he is the Fulness, and sitting at the Right Hand of the Father ; inferring from such our Testimony, as if, whilst we testifie to his Appearance in our Hearts, we exclude his Presence else-where : Which Inference, I say, is as irrational as it would be for any to conclude, That because we say of the Shining and Appearance of the Sun, There is the Sun ; or The Sun there appears ; therefore we exclude the Being of the Sun else-where : For its Virtue is communicated to our Natural Bodies, every one having in measure some Enjoyment of the Virtue or Light of the Natural Sun, which is Light

Light to the Eye, even as the outward Eye is Light to, or of the Natural Body ; and whosoever they are, whose invisible Senses are quickned by the influencing Virtue which proceeds from the *Eternal Sun of Righteousness*, do thereby see and discern, that these Things are according to the clear Manifestation of Truth in their inward Parts ; and from a true Sense thereof, can of a truth give this certain Testimony, *That Christ, the Lord, by his holy quick'ning Spirit, hath appeared in them, to the quick'ning of their Immortal Souls* ; and that thro' Believing in the Light, and Obedience to his Appearance, being come out of that State which is reprobated by the Lord, can of certain experimental Knowledge say, *Christ is in us the Hope of Glory*.

And so, when we direct People to this *Word, Light, Law, Grace and Spirit*, we do not thereby intend, that Christ Jesus, the *Light of the World*, and *Gift of God*, is not the true *Saviour, Redeemer and Reconciler of Mankind unto God*.

Now this *Word, Light, Law, Grace and Spirit* (which is One in Nature) doth

doth lead and guide the *Souls* and *Spirits* of all such as obey it, up to God, the Fountain, from whom it comes ; and no Man comes to see its Nature, but such who are led by it ; for in the Light of the Lord alone Man cometh to see Light, and to have an Understanding from whence it springs : Before this be fully seen or understood, the Mind of Man must be brought down, out of all its own Willings and Runnings, Comprehendings and Searchings, into the Principle of Light, therein to see a Death to his own Will, and be comprehended into this Light ; and so Man comes to have an Understanding to know him that is True, and to be in him that is True.

Now, as any are convinced of, and converted by this Heavenly Principle (which is placed in the Conscience, there given to be a Guide and Leader unto Mankind) they are led thereby out of Darkness, wherein they have been, while yet the *Light shone in Darkness*, in which Darkness no Man ever comprehended this Light or Heavenly Grace,

Grace, which sometimes moves through the Darknes, on the depth of Man's Understanding, reproving and discovering Darknes, causing Man to hear its small still Voice, moving in Man Godwards ; and so daily continues without Change, reproving Man whil'st he remains in *Rebellion* and *Disobedience*, all the time of *his Visitation*, and approving and giving Peace unto Man, when he is Obedient.

This Principle of Light remains intire in its own Purity ; and altho' Man may change, and alter, and go from it, and rebel against it, and thereby become one of them of whom Job speaks, that *Rebel against the Light, and thereby know not the way of it ; but give way to the working of the God of the World, to be drawn out into the fading perishing things :* Yet this Principle remains Immutable in it self, being of and from the Immutable Unchangeable Being, and remains with Man until it be taken from him, and he be cast into utter Darknes.

The first Operation of this Heavenly Light, amongst those who are convinced by, and turn'd to it, the Gift of the Father (which Christ Jesus, in his Parable to the Jews, compared to a *Grain of Mustard-seed*; and to a *little Leaven*, which a *Woman* took and hid in three *Measures of Meal*, until the whole came to be leavened) is, to shew Man his inward State and Condition ; and the first Step in the Way of Life is, to be turned to this Holy Principle, that teacheth the Obedient to know God savingly ; and when by this Principle Man comes to have a true Sight and Sense of his fallen Estate, and sees how he hath transgressed against that Eternal Being that gave him Life and Breath (who, notwithstanding his *Long-Suffering*, waiteth long to be *Gracious*, and knocketh at the *Door of the Heart*, and hath striven by his divine *Light*) the true Sight and Sense hereof will break the Heart, and tender the Spirit before the Lord ; and under the weighty Sense of the great Burthen of Sin and Iniquity, there will be a crying out, *My Sins they are too heavy*

heavy for me to bear, and mine Iniquities are gone over mine Head ; as Paul did, saying, *Oh wretched Man that I am ! who shall deliver me from the Body of this Death ?* And here comes the Eye to be opened that feeth him, whom Man, in his Disobedience, hath pierced afresh, and put to open Shame ; and then there will be Days of Mourning and Wailing, because of him ; and this is truly the Day of Jacob's Trouble. And in the Sense of this deplorable fallen Estate, and the Long-suffering of the Lord, and the Long-striving of his Spirit, thou wilt see, that in the Justice of God, *Eternal Death might be thy Portion* ; but that which brings into this Sense, begets a secret Cry in the Immortal Soul, after a Deliverer and Saviour, and will also give a true Sense and Sight, *That there is no way for thy Soul to be ransomed, but in and through the tender Mercies of the Lord Jesus Christ* ; which thou wilt see can no other way be effectually begun in thee, but in the Way of the Judgments of the Lord ; *For 'tis through Judgment that Zion is Redeemed, and her*

her Converts with Righteousness : And here also thou wilt see that the Measure of the Sufferings of Christ yet behind must be filled up in thee ; for no other Way can any *Man* pass unto Life, Peace, and Joy, with the Father of Spirits, but the Way the Captain of Salvation passed, which was through Death ; and here thou wilt begin to Arm thy self with the same *Mind* : For none ceaseth any further from Sin, but as they suffer in the Flesh the Crucifying of the Affections and Lusts thereof ; and here the End of the Gospel's Preaching comes to be known and witnessed, which was and is, *That all Men might be Judged as Men in the Flesh, that so they might live according to God in the Spirit :* And in this spiritual inward Sense and Exercise, the Lord God Almighty will bow down his Ear, and answer the Cryes of thy awaked Soul, and manifest his Word of Power, which all in this State and Passage will know to be Sharper than any two-edged Sword, piercing, to the dividing asunder of thy Immortal Soul, from the Spirit and Nature of Transgression, and its

its working daily (as Subjection and Obedience is yielded unto it) dividing and making a Separation between Joints and Marrow, giving thee daily a discerning of the Thoughts and Intents of thy Heart.

And as the Soul, Mind and Heart gives up in Love to God, freely to follow him in the Way of his Judgments, and gives up to the Sword of the Lord, that which is for the Sword ; and that which is for Destruction, to be Destroyed ; thus will the precious Work of the Lord prosper. And altho' this be a Time of Sorrow, and a Time of Trouble, Travail and Anguish ; yet, notwithstanding, it is a good Day : Therefore strive not to get from under it, neither to make haste ; for the true Godly Sorrow worketh the true Repentance, which is never to be repented of : And after the true Repentance, follows the true Knowledge of Remission and Forgiveness ; and so thy Iniquities, by the Judgments of the Lord God Almighty, come to be blotted out ; and then the Times of Refreshment come

from the Presence of the Lord, and from the Glory of his Power, &c.

And as there is a faithful abiding in inward Watchfulness, and continual Obedience to this heavenly Light, in which the Beginning of the Work of God was known, there will be a going on from Step to Step in the Footsteps of the Flock of Christ Jesus, and a growing from Strength to Strength (over *Sin* and the Nature thereof) and from one Degree of Grace to another; and as there is a faithful Perseverance in this divine Principle, the Eye of the Understanding will be single; and here every Thing which hath or doth let, will be seen, and the Soul never start aside from an inward Travail, until that which hindreth be taken out of the way, and until thou seest all the Rule and Authority of the Enemy to be subdued under the Feet of the Lord's Anointed, and the Government in the Soul upon his Shoulders, whose Right it is to Reign over all.

And

And here *Salvation*, *Redemption* and *Restoration* is effectually enjoyed, thro' *Faith*, and the *effectual Working* and *Operating* of the Almighty Power and Arm of God Almighty, unto whom be the Glory of his own *Work* for ever ; and so here will be a growing and increasing, until there is a coming into that precious *State* and *Image*, in which Man was before he fell.

*The By-paths, Crooked-Ways, Wiles
and Snares of the Enemy Dis-
covered.*

Now when the Mind is turned to this *Divine Heavenly Principle*, and that therein the Work of the Lord is begun (which before is said, *Is the bringing Man into a real sensible Knowledge of his State and Condition*) then will the same *Destroyer*, that brought Man into Bondage at first, and hath kept him in Bondage, begin to work
G 3 cunningly,

cunningly, and every way endeavour to destroy the Work of God begun in the Soul ; and that he may accomplish his End, he will go about every way, seeking an Entrance, and will lay his Temptations suitable to the Propensity or Inclinations of the Creature.

If the Heart and Mind be bowed down under the weighty Sense of Iniquity, the Sins committed coming in order, and the many Transgressions in sight, through which the Sorrow and Bitterness is great, here the Enemy will work in his Transformings, and altho' in Appearance like the Light, yet in Nature contrary thereto : For, albeit the Light and Appearance of God gives the certain Understanding of the inward State, and brings *Sorrow* because of *Sin*, and shews the Mountain of Iniquity, and the exalted Hills of Transgression, yet its *Workings* inwardly beget a secret Hope of *Overcoming by the Lord's Strength* ; but then the Enemy, when he seeth the *Soul* bowed down, as aforesaid, oftentimes Afflicteth, and bringeth down the Mind into Unbelief of ever Overcoming,

Overcoming, thereby endeavouring to sink the Soul down into *Despair*; knowing, if he Overcomes, he still keeps under his Power, altho' in another Appearance; but all that are exercised in this kind, waiting on the Lord singly, with the Mind stay'd in the Light, this Snare will be discovered; for, as I said, *Altho' the true Appearance of God's Heavenly Light and Grace brings a Day of Trouble, Sorrow and Anguish; yet that Sorrow is not a Sorrow without Hope;* but the Enemy's Working is, to bring into a *Sorrow, Trouble and Anguish without Hope,* and to draw down the Spirit into the *Chambers of Darkness,* where there is no Order.

But now, when the Enemy of the Soul's Peace is discovered in this his Working, and the Heart and Soul, thro' the Love and Power of God, is comforted, encouraged and refreshed, and raiſed up into a measure of the living Hope, Satisfaction and Content; then the old, crooked, ſubtil Serpent, endeavours to lead from off the inward daily Travail, that so Judgment may not be brought

forth into Victory ; and so draw up the Mind into a False Perswasion of Obedience and Diligence, whenas there is not an abiding in that which gives a true Sight and Sense of the State and Condition ; And as before he would have destroyed the Hope that is an Anchorsure and stedfast, so now on the other hand, he would beget a False Hope and Confidence, and so bring out of the daily Cross, through which the Nature which hath alienated from God, should be destroyed.

And if the Workings of the Enemy be seen and overcome in both these Wiles and Snares, on the Right hand and on the Left, and that the Work prospereth even until much be subjected, and that (through the daily Obedience to the Heavenly Power) -much is slain, and that the Heart and Mind comes in a good measure to be cleansed, and that in pure Obedience and constant Faithfulness, in this Light of Righteousness, a good Progress is made through the Administration of Condemnation (that is Glorious in its time) and that something of pure Peace and

and Heavenly Joy springs and arises in the Heart and Soul ; here again the Enemy will be subtilly at work, to betray and lead aside, in perswading to sit down now, as if all were done ; and so lead out from the feeding on the Tree of Life, to feed on the Tree of Knowledge of Good and Evil : And so lead out into a Liberty to break the Commandment of the Lord ; and here at first subtilly and cunningly draws the Mind out so far as to take a little Liberty, and draws the Mind somewhat from that diligent Watchfulness, Dread, Fear and Awe it was in before in the Inward Travail of Spirit : And here, if the destroying subtil Enemy can but prevail a little he will lead out of the Innocent Harmless Life, and so gradually lead a little forth, and so by degrees openeth an Eye that may see something in the outward visible things, that may somewhat affect the Mind ; and as here he prevails, and causeth his Work to prosper (which he doth subtilly, gradually and hiddenly) the Eye that was open'd comes again, through disobedience, to be in some

some measure blinded ; and here Loss is sustained, even before the Unwatchful is aware. And so the Working of the Enemy first is, *to cause such to make Shipwrack of Faith in a little measure* ; that is not to have the daily Belief to stand in the Power; the daily Injoyment of which, coming to be left by degrees, there will then be a Turning from the Power of Godliness, into the Form thereof : And although at sometimes the Eternal Power of the Lord God may be felt in this Estate, yet there being not a daily feeling after it, the Injoyment thereof (as to true Refreshment and Consolation) comes to be lost, and an Image comes up in its place ; and the Enemy provides and presents some *Object* or *Objects* so to take up the Mind, as that by degrees he may enter in, and defile the Mind, and draw it out from its true Guide, so as also to make Shipwrack of a good Conscience.

And now, if the Enemy be discovered in these his Workings (before he can so effect his Work, as to bring Death and darkness over again) and that the Power

Power of the Lord breaks his Snares, and gives a true weighty Sense thereof (through which Trouble and Anguish of Spirit comes) here he will again transform, and begin to work, as in the beginning of the Work, like the *Condemning Power of the Lord*, endeavouring to lead the Mind down into Despair of ever Recovering again into the Former Condition; and hereby endeavour to draw the Mind to look at him that hath stung, that so the Remedy (the *Soul-Ransoming Power of the Lord*) may not be felt after, nor looked at; but here (as there is a true Regard to the Lord, and a Waiting upon him in the Way of his Judgments, having the Faith and Confidence to stand in his Power) the Backsliding will be healed; and returning and diligently keeping in the Light, the Power of the Lord God Almighty will work over that which hath Hurt, and endeavoured like a Roaring Lyon to destroy, &c. and so leads on the Way again.

But when Deliverance is known again from this deadly Snare, and the Work again

again goes on prosperously until the House be swept and garnished, and there is a Passage known and witnessed from Death unto Life, and the Administration of Condemnation being passed through, and the Spirit that ruled in the disobedient Estate cast out, and the Openings of that which doth exceed in Glory (the Administration of the Spirit) being known, here the Enemy will again Transform, and with all his Power and Strength in the Transformation (as an *Angel of Light*) work by his Temptation on the Right Hand and on the Left; For when there are Openings to the Understanding, and Prophecies, and through the Working of the Eternal Power Joy springs in the Heart, then will the Enemy work secretly and cunningly, to draw the Mind out of the Valley of Humility; and if he prevaleth here to draw out of this Habitation of Safety, then he will transform to lead the Mind out, either (through the Motions of his transforming Spirit and Power) into Extreams, thereby endeavouring to destroy the true Birth, which is

is bringing forth, and so bewilder the Mind, and hurrey it forth (through Imaginary Notions) to dishonour the Name of the Living Eternal God, and to destroy his Work, which through Sorrow and Travail hath been brought forth.

And if he cannot prevail here, but the Light of the Lord discovereth him, and the Power of the Lord works over his Appearance herein, then will he be at work, *to draw the Mind out of the Watchfulness, out of the daily Awe and Fear, and out of the Liberty of the Sons of God, which Liberty is (only) to serve the Lord*; for Dominion being felt in some measure, the Morning of Comfort and Consolation injoyed, and Praises spring in the Heart to him that visited and redeemed, the Enemy will be ready here also to draw the Mind out of the *Valley of Humility, out of the stayed Estate of Meek and Constant Watchfulness in the Light*, thereby causing the Creature prodigally to spend the Portion, and to lavish out the Injoyment by *running and climbing up to sacrifice upon the Mountains*; and *run before the Leadings*.

ings, Guidings and Movings of the Power of the Lord, into the speaking forth of the Injoyment (the Prophecyings and Openings (not being led thereunto by that Eternal Power that first opened the Heart) and here is the Ground of the Untimely Birth, that hath been brought forth, that hath and will wither, and come to nothing.

But now, where the Enemy is seen and discovered in all the aforesaid Workings, and cannot prevail by these Snares, Traps, Gins and Temptations aforesaid, he will not cease, who goes about as a Roaring Lyon, seeking whom he may devour, and how he may again get Entrance ; so that he layes his Temptations according to the Spirit, Growth, Capacities and Inclinations of every one. Now after the good Work of God has been begun prosperously, and that the Right Arm of God's Salvation hath been wonderfully revealed, and signally manifest to bring out of Egypt's Land of Darkness spiritually, and that the Lord hath magnified his Arm spiritually, in giving many signal Deliverances from the Destroying Enemy, and has often fed with

with the Heavenly Food, and caused the Rock to yield Water for the Thirsty, and that the *many Turnings aside* in the Passage through the *Wilderness* have been seen, and the *Back-slidings and going out*, from a Sense of the Eternal Power, have been discovered, and that there is a coming through the *River of Judgment*, and the Mighty Power and Arm of the Everlasting God drives out the *Enemy* that hath inhabited (where only *Abraham's Seed* is to inhabit) and that the *War* in great measure ceaseth, and part of the *good Land* is possessed and enjoyed, (*even the Land that floweth with Spiritual Milk and Honey*) and Fruit of the *Vine* drunk of, here also (as in the *Travails* afore-mention'd) will the *old crooked, subtil Enemy* be working, as he did with outward *Israel*, causing *Jesurun to wax fat, and then kick against the Ancient Power*, leading the Mind out (through the Injoyment of that which in its place is good) into ease, and so to forget the *Lord that made and formed Man, and brought him into the Land of Rest, lightly to esteem of the very Rock of Salvation*; and

and so leadeth into an easeful State, in a Profession, and draws away the Mind from the inward Enjoyment of *Vertue*, to set up *Idols in the Heart*, and to serve other Gods of Silver and Gold, and an *Idol*, a *Profession without Life and Possession*: And into this State and Condition did the Old Enemy prevail to lead a People, who in many Ages had seen the Great and Mighty Works of the Lord, who saw from Time to Time the Arm of God Almighty out-stretched, and magnified in the sight of their Enemies for them; *howbeit* (as aforesaid) they departed from the Lord, and from the inward Sense of his Eternal Power. Now here the Spirit that was cast out, and wandered in dry Places, takes to it Seven worse Spirits, and returns, tempts, prevails and enters, and here indeed the *Latter-end is worse than the Beginning*; for in the Beginning, although the Enemy had his Power and Rule, yet there was a Sense thereof, and the Heart and Mind was humbled, tender, and brought into the true Poverty, and there was a Mourning before the Lord for want of the Dominion; and

and this State of *Humiliation, Brokenness of Heart, and Tenderness of Spirit*, in which the Lord took and taketh Delight, and therefore in his *endless, boundless Loving-kindness* visited and caus'd his redeeming saving Power and Arm to be reveal'd: But now in this other Estate, the Mind is high, the Heart fat and full, and at ease, and gotten forth into the Love of the World, and the things there of, through which there is *an Unmindfulness of the Lord*, who in the beginning was every day sought after, and diligently waited for, and here the Rock (the Power) is lightly esteemed of; for the *Estimation* is of another thing: and here two great Evils are committed even at once, viz. *The Fountain of the former living Mercies forsaken, and a hewing out broken Cisterns* (a Profession) that will hold no Water, no durable Refreshment, no durable Joy, no durable Peace nor Consolation: And the Enemy hath thus prevailed through many Ages, to bring Thousands from their Enjoyment of God in the *pure, tender, broken, contrite upright-spirited Estate*, which he hath and doth

effect through his Workings and Subtilty, and that gradually ; his first Foot-step hereunto is, to bring out of the constant, daily, sure Watchfulness, and causing a little Liberty to be taken to the *carnal Mind* and to the *Flesh*, and that gradually, and (as it were uperceivably) causing such to take down (as it were) a Tastē, a certain Enjoyment of Sweetness therein, and thereby a litle darkning the Sight, and so alluring into a litle more Liberty : sometimes his Beginnings are to draw out of Obedience in those things that were required in the Day of Small things ; sometimes into many Words out of Watchfulness, no more to be as a *Door-keeper in the House of the Lord*, and so the *Enemy* works to cause such-like things to seem small and indifferent things, thereby to [cause the Offence of the Cross in those things to cease ; and then the Heart and Mind runs forth to make Provision for the Flesh to fulfil the Lust thereof, either in *Meats, Drinks, Apparel*, or such like, which the Truth in times past hath discover'd and made manifest, and the Power of God

(the

(the *Cross of Christ*) hath crost, and in measure lead out of, into Watchfulness, in pure Fear and holy Awe, not making Provision for the Flesh, in any respect, to fulfil the Lusts thereof; but drawing the Creature in Practice, as well as in Principle, into Plainness, and out of all Superfluities, admitting of the Creature to refresh Nature, and not feed the Lusts.

But yet the Enemy works by degrees, subtilly and covertly to lead out of the *Liberty of the Cross of Christ Jesus* (the *Power of God unto Salvation*) into the Liberty of the Flesh again, and hereby gets a little farther Entrance; and though the Enemy be working to draw forth the Mind into a wrong Liberty (as into many Words in Dealings, in Commerce, or Converse, and into the Love of the World, and the Enemy may be contented therewith, yea, and many times the Power of God may be felt in some measure, which indeed works not in the Approvement, but to draw out of the Snare; but the God of the World having by this time much blinded the Eye, and darkned the Heart,

Heart, and deceiv'd the Understanding, there is not a Sense nor Knowledge of the Mind of the *Power of the Lord* in its Workings, nor a real Sense of the *Decay and gradual subtil Workings of the Enemy*; for the outward *Profession and Conformity* may be in a great measure kept to, which is a *Cover* under which the Enemy may work undiscovered by the Unwatchful: And so the Enemy many times leads cunningly step by step, until he hath led out of the Power of Godliness, and slain the tender Birth, which in the first days of *tender Visitations* was begotten; and so here, now there will be a growing high, fat and thick; and such will call the Operation of God's dividing Power Extreams and Imaginations, and (*Jesu-run-like*) will kick, and turn against the dividing Power of the mighty God, for such are best contented with a Likeness and Image; for it loves the smooth things in the Wisdom of the gifted Man, that has lost his Way, through erring from the Power, *not waiting continually on all Occasions to be guided thereby*: So here is the *itching Ear*, and *heaping up Teachers*

Teachers to please self, to please that, and uphold that, and here Jezebel is suffer'd and upheld; which Error crept into the Church of Thyatira; and in all Ages they that went from the broken, tender Estate, into the Conditions before discover'd, did and do both suffer and nurture this Jezeble, who must be cast on the Bed of Torments, and all her Children must be killed with Death: And all the Workings of the Enemy (under every Disguise) is to slay that which was quickned, and to bring in a Contentedness with an Outside Profession of the Way of Truth, Light and Life of Christ Jesus (the Power of God unto Salvation) whilst the Heart is adulterated and gone from the Lord, and has imbraced other Lovers; and so in pro-cess of time, where the Enemy thus prevails, he leads again into the World, from whence the Arm of the Lord gather'd; and the Latter-end of such is indeed worse then the Beginning: For the Enemy having led to make Shipwrack of Faith and of a good Conscience, the second Death comes over, and such become twice dead, and becomes as Salt which has lost its Savour,

and are good for nothing, but to be cast forth, and troden under foot of Men. The Preservation out of these By-paths, Crooked Ways, Wiles, Snares and Temptations of the Enemy, is only in the True Waiting and Sincere Abiding in the Light, Gift and Grace of God, in which the daily Revelations and Manifestations of God's Eternal Power, and Right Arm of Salvation, and Preservation, is known, in the daily Acquaintance and Experience thereof, which keeps all Minds truly low, and Hearts sincerely tender, wherein ariseth an inward Travail, Longing, Breathing and Panting after the daily and continual Injoyment of the Life, Power, and blessed refreshing, heavenly Virtue, which alone reneweth and increases the Strength of the inward Man; in which God Almighty preserve all the Travellers Zionwards to the End.

*The utter End, and final Destruction
Prophesied, of all false Professions,
who have had their Rise in the
Night of Apostacy.*

A fter the Glorious Breakings forth of the Day of God amongst the Apostles, &c. the Enemy wrought mightily against that Appearance, both in his Instruments (by and through which he raised up Persecution) and also in those Apostates, in whom he got an Entrance, amongst the Churches, and has so prevailed, that Great has been that *horrible Night of Darkness and Apostacy*, that hath been some Hundreds of Years, in and over the Nations of the Earth ; in which times the old subtil Serpent, in his many Transformings and Appearances, has mightily wrought, to alienate Man from his God : Oh ! the Ways and Inventions that have been by him set up (through his Workings in the Wisdom which is from below, which is earthly, sensual and devilish) under pretence of *Religion*,

on, Obedience, and Worship of God ! What Rending, Tearing, Devouring, Murdering, and Destroying, has there been for these many Hundred of Years about Religion ? First, the *great red Dragon* of Persecution appeared to Devour the *Man-Child*, and Destroy the *Woman*, but both were preserved ; then he made War with the Remnant of her Seed, and after came in another Appearance, which *John saw rise as a Beast out of the Sea, who had Seven Heads, and Ten Horns ; and on his Horns, Crowns ; and upon his Heads, the Name of Blasphemy ; and one of his Heads had a deadly Wound by the Sword, but this deadly Wound was again healed ; and all the World wondred after the Beast, saying, Who is like the Beast ? And who is able to make War with him ? And all on the Earth have and do Worship the Beast, whose Names are not written in the Book of the Life of the Lamb, Slain from the Foundation of the World : And after this, a second Beast appeared, that came out of the Earth ; and this Beast had two Horns like a Lamb, but spake like a Dragon : And John saw he exercised*

exercised all the Power of the first Beast, who received his Power and Authority from the Dragon, like unto which this second Beast spake ; and this Beast that had Horns like a Lamb, caused the Earth, and them that dwelt therein, to worship the first Beast, whose deadly Wound was healed ; and he caused all, both Small and Great, Rich and Poor, Free and Bond, to receive a Mark in their right Hand, or in their Foreheads. And here has been the universal Working of the Power and Spirit of Darkness, that hath exalted himself, sitting in the Temple of God, as God and Ruler. But (blessed for ever be the Name of the Almighty God) the *great red Dragon*, and the *Beast* that arose out of the Sea, and the *Beast* that arose out of the Earth, and *Mystery Babylon*, are and shall be manifest : The Wisdom that is Pure and Peaceable, numbers these Appearances : And the Judgment of the *great Whore* is come and coming, who rides upon the first Beast ; for now the Angel of God's Presence is come down from Heaven, having great Power, who lightens the Earth with his *Glory*, and

and the mighty Cry is now going over the Earth, utter'd with a strong Voice, saying, *Babylon the Great is fallen, is fallen, and become the Habitation of Devils, &c.* All Nations have drunk of the Wine of the Wrath of her Fornications, and the Kings of the Earth have committed Fornication with her, and the Merchants of the Earth are waxed Rich, through the abundance of her Delicacies ; and the Voice is now uttering from Heaven, *Come out of her, my People, that ye be not Partakers of her Sins, and that ye partake not of her Plagues ; for her Sins have reached unto Heaven, and God has remembred her Iniquities :* and now is the one Day dawning over the Earth, wherein her Plagues, Mourning and Famine come, and she shall be utterly burn'd with the Fire of God's Jealousie ; *for strong is the Lord God who judges her.* And now, in the Name of the eternal, ever-living, blessed God, the Creator of all Things, I prophesie of the perpetual Destruction, and utter Desolation, of the Religions, Inventions, Ways, Worships, Prescriptions, Orders, Decrees

crees and Imitations, that have been setting up this many Hundreds of Years, and not by the eternal living Power of the living God, nor Directions, Leadings and Guidings of his quickning Spirit of Life, that led and guided the Apostles in their Day, Age and Generation ; Root and Branch, Head and Tail, and the whole Fabrick of the *Babylonish* Building shall be utterly consumed, razed down and confounded for ever ; and all the Worshippers of the Beast and his Image, shall drink of the Wine of the Wrath of God, which is pour'd forth, without Mixture, into the Cup of his Indignation ; and these Worshippers shall be Tormented, and have no Rest Night nor Day, who Worship the Beast and his Image, and whosoever receive the Mark of his Name, &c.

A Call, in the Tender Bowels of the Love of God, shed abroad in this Day, Age and Generation, unto all the scattered Sheep, &c.

Hearken and give Ear, ye scattered Ones, upon the barren Mountains of Profession, who having lost the living Sense that was on many of your Spirits Years ago, and are now seeking the Living amongst the dead Professions, and your Bread in desolate Places ; Remember the Days, Months and Years past ; call to mind the Days of your Tenderness, when the Light of God so shined on your Tabernacle, that by it you saw your selves in Darkness, and in Separation from the Injoyment of your Creator ; which Sense brought a Day of Mourning and bitter Lamentation on you, which was the Cause of your Fasting, Praying, and earnest Seeking after the Lord, with multitude of Sighs, Groans and Tears, which caused you to put many Days and Times apart, to

to meet together to pour forth your Souls in seeking the living God, for his Appearance and Breaking forth by his eternal Power, and for the Revealings of his Ancient Arm and Horn of Salvation : And in that Day how did many of you retire your selves into your Closets, and secret Places, to Mourn before the Lord ? And how did your Cries, Breathings and Pantings after the Lord, prevent the Morning-Watches ? And in that Day, was it not Substance it self that you sought after, even the Revealings of the Son of God's Love in your Souls ? Let me now come near, and expostulate with you in the Name of the Mighty God, even with you, amongst all Professions, that have any Tenderness or Breathings after the Lord remaining in you ; What was it that stirred up your Hearts, many Years since, thus to seek after the Lord ? What was it that gave you the Sense of your own inward Conditions ? What was it that made Sin appear exceeding sinful ? What was it that you felt in your Minds that warr'd against the Law of Sin and Death in

in your Members? What was it that in some measure open'd the Eye of your Understanding to see Idolatry and Superstition? What was it that was drawing your Hearts out of the World, that even made those Things of light esteem, in comparison of that which your awakened Souls sought after? What was it that inwardly upheld you in Sufferings? What was it that you retir'd your Minds unto, when the wicked raged as the *Waves of the Sea*, when you were mocked for the *Plainness of your Apparel*, and for your *Strictness in your Families*? Remember your many signal Deliverances: How did the Lord answer you in the Day of your Tenderness? What was it that exercised you inwardly, moving on every one of your particular Souls and Spirits for a Reformation? Was it not the free Grace of God? Was it not that Light which shin'd on your Tabernacle? Did not this shine in your Hearts, and move on your Spirits God-wards, and began the inward Work of the Lord in you? Why did you start aside from following on toward the Lord in the

Way of his Judgments, when a little Prosperity attended you? Why did you seek to get from under the Judgment, before it was brought forth into Victory? Be awaken'd, and come back, you Professors of all sorts, that have thus turned aside for a thing of Nought, which has caus'd you to wander from one Mountain of Profession to another, and from one exhalted Hill of Imaginations and Conceivings to another, until you have spent all your Portion, and are in Nature return'd to Babylon, the City of Confusion, out of which the Lord God Almighty thus calls you, *Hasten, hasten to come forth, and partake no longer with her in her Sins, lest ye partake with her of her Plagues, which are now hastening to come upon her, and upon all that shall be found within her Borders.* Open now your Eyes, and behold where you miss'd and turn'd aside, through which your foolish Hearts have been and are darkened ; for the Enemy that goes about as a roaring Lyon, seeking whom he may Devour, wrought in you to turn you from this pure immortal Principle of the divine Being

Being (that in the Days, Months and Years by-past, awakened you, and began to work the Work of God in you) into a Profession of the Words, States and Conditions, whereof the Saints wrote and left on Record behind them, who attained thereunto, through passing from Death to Life, in Obedience to the Grace of God, that is given to every Man to profit withal, who knew the holy War, and fought the good Fight, and so obtained the Victory ; through the effectual Workings of God they obtained it, and not through meer Notions, upon the words of their Brethren the Prophets, of which Victory (through Faith and Obedience unto, and in the eternal Spirit of Holiness) they were made Partakers ; and thus was it that they came to put off the Old Man (which indeed is a Work) and to put on the New Man, which is a real Change and Translation out of Satan's Kingdom, and from under his Power, into the Kingdom of the dear Son of the living God, and so to be under his Power : But the Enemy of your Souls turn'd you from this

this free Grace of God (which was that which stirr'd in you, and wrought in you in your Day of Tenderness) by drawing your Minds up into an airy notional Profession of this Grace, and that by it you were saved ; not considering that the immortal Souls of such lie in Bondage, whose Faith stands in Notions, and not in the Power of God ; or whose Faith is no other than a Belief of what is done for them without, not coming experimentally to know the Work of God in themselves, and the Obedience of Faith which purifies the Conscience, and makes alive unto God : And such was the soaring up into Imaginations of some called *Gifted Men* for the Ministry, that they presumed to teach and hold forth the free Grace of God after such a manner, as that the Understandings of many were confounded, and thereby many were defiled and corrupted, by admitting a Liberty unto the fleshly Nature, and avoiding the Cross of Christ, contrary to that holy Liberty, which through the Operation of the Grace of God is known : For tho'

it is true, that (as the Apostle saith) *By Grace we are saved*; yet whosoever holds forth this Grace, so as to raise a Belief in any, *That they are thereby saved from Condemnation*, whilst they are found Transgressors against the Righteous Law of God; Such, I say, divide not the Word of God aright, but teach for Doctrine, the *Conceptions of their own Brains*: For, its not a bare Belief or Assent of the Mind, to the Power of the Grace, which can give Satisfaction to the immortal Soul, or true Assurance of eternal Peace with God; but there must be also a Conformity in the Inward Man, unto the Power thereof; and so Man comes to be created in Christ Jesus unto *good Works*, to be sanctified throughout, both *in Body, Soul and Spirit*: And indeed, I have found, that instead of preaching up Conformity to the Power of the Grace, they have not only preached up Free Grace (which indeed is an Expression, in it self, proper enough to be held forth, for that the Grace of God is freely extended unto all) but also therewith they have preached up a Justification of sin ful

ful and unsanctified Persons, by imputed Righteousness ; even in such a manner, as many have, from thence, concluded themselves in a State of Salvation, while Sin has had its Reign in their mortal Bodies ; which I cannot but testifie, is as great an Error, and as contrary to the Gospel-Ministration, and the End for which Christ was manifest in the Flesh, (which was, to save People from their Sins, so as to live no longer therein) as the Error of the Scribes and Pharisees was, when they were seeking and believing Justification by the Works of the Law, without the Righteousness of Faith.

And thus has it been, that many have turned the Grace of God into Wantonness, or turn'd from the Grace of God, into Wantonness ; so that in a little time, how did many Professors grow light and vain, and ran with the very Prophane into the same excess of Riot, and lifted up in the Flesh, and so came to be much in Shew, but little and light in the Ballance ? And here, you Professors

of all sorts, that have gone from the spiritual Appearance of Christ Jesus within, into a Profession of the Saints Conditions and Performances, without the Leadings and Guidings of the same Spirit and Power, lost your Way, and went out from your Guide, which would have led you up to the Substance, Christ Jesus : And Thousands of ignorant People have been led here, through the cunning Slights of Men, into an empty Profession ; and when the Manifestation of the Spirit of God (which is given unto every Man to profit withal) hath stirred in the Heart and Soul to draw the Mind out of the Ways, Spirit and Nature of the World, then the transforming Enemy of Mankind has lain near to betray and deceive, by pointing and directing People to run into this Profession or the other, or take up this outward Performance, or the other Shadow, under the specious Pretence of the *Ordinances of God and Christ* : And hereby the subtil Enemy (that will admit of the Peoples being in the outward Practice

Practice of outward Things, whilst that he can have his Place, Seat and Throne in the Heart of Mankind) has led Thousands aside out of the strait Way of Salvation, through his drawing them from the true inward Guide (*the Grace of God that brings Salvation, that has appeared unto all Men*) into the outward Observations : And here the Fear of Thousands, towards God, is taught by the Precepts of Men, who know not the Leadings and Guidings of the Spirit and Power of God ; and so have heal'd the Hurt of the Daughter of Zion deceitfully, and have daubed with the untempered Mortar.

And now, all you scatter'd Ones upon the barren Mountains of Professions, Give ear, hear the Counsel and Call of the Lord : Turn you, *Prodigals*, who have spent your Portions, and lost much of your Sincerity and Tenderness, and that secret Enjoyment you had of the Lord inwardly (Years ago) and who for a long Seafon have endeavoured to fill your Bellies with Husks (and the Pro-

fession of the Saints Enjoyments) my Heart earns on you, and for you are my Bowels turn'd ; my Soul is often bow'd down in the Sense of your Estates ; yea, often my Heart is pained within me, when I behold your Wanderings up and down from Mountain to Mountain, seeking Rest, and finding none (but what is polluted) and your Souls are lean for want of the fatness of God's House, and you have not the Enjoyment of it ; my Soul is even many times distressed for you ; God that made Heaven and Earth, bears me Record, whom my Soul cries unto even Night and Day, to visit you with an out-stretched Arm : Return, return, unto that which will shew you all that ever you have done, and that will hasten you to the Father's House, where the Bread of Life is ; and no longer spend your Money, precious Time, and Labour, for that which is not the Bread of Life, but a Profession, a Talk of Bread, which cannot truly satisfie your Souls,

And now, in the Name and Authority, and by the Motion of the Spirit of the Eternal God, Behold ! I sound the Trumpet of the Lord God Almighty in your Ears ; Prepare, prepare, to meet the Lord *Jehovah* in the Valley of Decision ; and all you who have any Tenderness in your Hearts, and Breathings inwardly after the Lord, amongst all Professions (of what Name or Denomination soever) *Come out, come out of Babylon, and be you separate* ; touch not any longer the Unclean, that the Lord may receive you, who stands ready to receive all that come in Truth and Righteousness unto him ; who now will mark all that Mourn because of the Sins of the People, which are great, and the Measure thereof filling up apace ; and the Day and Time is hastening, of the pouring out of the Vials of the unmixt Fury and Indignation of God, who lives for ever and ever : And therefore flee, flee for your Lives, out of *Sodom's* Nature, and stick not in the Profession of

Things, neither the one nor the other, whilst the Ground of thy Profession did not, or doth not spring from the immediate Work of God, and daily Operation of his Eternal Power in thy Heart ; but come down into pure Obedience to the pure still Voice of the Spirit, and Gift of God in thy own Heart and Soul, which will (as thy inward Ears are attentive) direct thee in the narrow Way of Life Eternal, in which thou should'st walk : So coming here, you come to that which moved in the Hearts of many (Years since) God-wards, which was that which wrought many into the Tenderness before spoken of ; herein walk, and be Faithful, and it will lead to the Fountain of Blessedness, from which it came, and unto the Horn of God's Anointed ; and to *Shiloh* shall be the Gathering of Thousands through the Nations, Tongues, Languages and People ; and the Mountain of the Lord's House shall be exalted (through this great Day of

of Tryal, Tribulation and Anguish) upon the Top of all the Mountains.

So the Lord God Almighty (by the Arm of Strength) reach all Hearts that have any breathing, panting Desires after him (amongst all Professions) and pull many as Brands out of the Fire. So breathes my Soul, who am a Traveller for the universal Visitation and Deliverance of the Seed of Jacob; and raised up to Propheſie of the Things which are come to pass, and ſhall be fulfilled in their Time and Season.

Charles Marshall.

On the 24th of the 5th Month, 1674.
 as I lay in my Bed, waiting on the
 Lord in the Morning Watch, the
 universal Love of God I felt shed
 abroad in my Heart, in which sprang
 the Counsel of God unto me, to
 write and send speedily a Warning
 unto all the Opposers, Disputers,
 Misrepresenters, Vilifiers, Writers
 and Printers against the spiritual
 Appearance of the Son of God's
 Love, Christ Jesus our Lord, &c.

Give Ear you that are found in the
 Practices above mentioned, unto
 the Counsel and Warning, which from
 the everlasting, everliving, Glorious Lord
 God Almighty is founded forth unto you.

Your endeavours (in the above-men-
 tioned Practices) are an Abomination

unto the Lord God eternal; and his holy Spirit is grieved by you: And he is greatly offended with you, for laying stumbling Blocks in the way of the People, leading them into Prejudice against that which neither you, nor they who are prejudic'd, have prov'd, namely the *Gift of his Grace*, which he hath and doth cause to appear unto all Men; and his holy end therein, is, to bring Salvation to their Immortal Souls: And it doth effect that blessed Work in all that receive it, and are taught by it, as it did for the *Ephesians*, unto whom *Paul* said, *By Grace are ye saved*, against which Spirit of Grace ye have done despightfully in your misrepresenting of it unto the People, for for which God Almighty is angry with you. And now, in his Name, and in and by the Authority of his Living, Glorious, Heavenly Divine Power, in tender Love to your Immortal Souls, I warn you, that you proceed no further in espoufing the Enemies Cause against the spiritual Appearance, Coming, and inward Manifestation of God's Heavenly Gift, Light, Law, Grace and Spirit, which

which unto the Universality of Mankind, as his universal Love through and in Christ Jesus our Lord, is given, his Heavenly Light to lighten their dark Hearts, his profitable Talents for them to improve, his Grace to season them, his Spirit for them to profit withall ; which in and by your dark Conceptions and Imaginations, you have withstood, and have endeavoured (as much as in you lyes) to take away this Key of Knowledge ; and neither will prove, nor hear it your selves, nor enter into the Obedience of it : neither, as much as in you lies, will suffer others.

The Lord God hath beheld your Way and Works herein, from the Habitation of his Glory ; and warns you to bow unto the Measure of his Light and Gift of Grace in your own Consciences, through which you will then have an inward Sense of what you have done, and of the hard Speeches you have spoken, and perverse Things you have written ; and so come into unfeigned Repentance, and declare, you are ashamed of your opposing his Work through your Ignorance of

of it, in this latter Age of the World, which he will carry on by the Might of his own Arm, and Strength of his own Power; and in this Sense give forth a Testimony against your selves, and for the spiritual Appearance of Christ Jesus, and spiritual Worship of God Almighty: And this I say unto you, in the Love of God, is the Way for you to find Mercy. But if you shall continue endeavouring to kick against the Pricks, and so persist in this evil Way before mentioned, and go on stubbornly and rebelliously, as you have done, know assuredly, that the Everlasting Arm and Strength of the God of *Jacob* shall break your Bow; and your Strength God will take away, and turn your Glory into shame, and you into Obscurity and Tribulation: Anguish, Sorrow and Amazement shall take hold of you, and you shall dry up and wither, and your Name shall Rot, and be abominable to the succeeding Generations: This shall you have from the Hand of my God, if you return not from this the Evil of your Ways: And in the Day of the fulfilling hereof, you shall confess there

there is a God in *Israel*, who declared these Things before they came to pass, And in the Day of the scattering the Assemblies, gathered not by the Lord, but by Men, you shall want a hiding Place ; in which Day you shall with Bitterness of Spirit remember what you have done in this time of the Ceasing in Measure of Coertion. But, Oh ! that you would return from the Evil of your Wayes and Doings, that you might find Mercy ; for there is Mercy with our God, that he may be feared.

And so you are warned in the tender Love of God, whether you will hear or forbear ; I am clear of your Blood, who am a Lover of your Souls, and a Mourner under the sense of your great Iniquity.

Charles Marshal.

A Warning unto the Rulers and People of *England*, &c.

IN the tender Love of God, unto whose Ears the Misrepresentations, Vilifications or Aspersions underwritten, have or may come. Give Ear, and hear, all you Rulers and Inhabitants of these Northern Islands: God Almighty, even the God of *Abraham Isaac and Jacob*, in this latter Age of the World is risen and arising, and causing his Ancient Horn of Salvation to be revealed; of whom all the holy Men, Prophets and Servants of God gave Testimony, through Ages and Generations, to be that Holy One, on whom he hath laid Help, who is mighty to save, Christ Jesus the Lord; of whose spiritual Appearance and Coming, we are Witnesses this Day; and by the Arm of his Eternal Power are raised up to declare him unto these *Northern-Islands* of the *Gentiles*, as their Light to lighten them, according to the Prophets Testimony of *John*, Old *Simeon*, Christ Jesus,
the

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the Apostles and Messengers of God Almighty, through many Ages and Generations, of which many demonstrative Testimonies in the evidence and Demonstration of the Spirit, and Power of Christ Jesus, have been, and are daily born, both by Word and Writing; against which holy, certain Testimonies, Men of the Spirit of *Jannes* and *Jambres* Men of corrupt Minds, have risen up to withstand, and by Lyes, Slanders Misrepresentings, &c. Have endeavoured their utmost to vail and cloud this Testimony; which work and way of theirs, God hath beheld, and hath determined to blast, because in their right Hand hath been found a Lye, and the Poison of Asps is under their Tongues, to reproach, vilifie, and misrepresent the Servants and People of God, under hideous and odious Disguises, that they might thereby (as much as in them lies) effect such a work, as the old *Heathens* did on the *Christians*; namely, by putting Lyons Skins and Bears Skins on them, that thereby they might cause the Dogs to take hold on them: So hath there been an endeavour in

our

our Day, to misrepresent the Servants and People of the Lord, as Denyers of Salvation by Jesus Christ ; making his Birth in *Bethlehem* of *Judea*, his Travails, Sufferings, Blood, Death, Resurrection and Ascension of no value ; Denyers of the Scriptures of Truth ; and instead thereof, preaching up Salvation by meritorious Works of our own ; and in short, representing us as Enemies to Christianity : Concerning which charges, and every particular of them, full, clear and demonstrative Answers have been and are given, unto which I refer all unsatisfied Persons. That which lies on my Spirit at this time, is, to declare in the Presence, Name and Power of the Everlasting God, that these things spoken and written of us, are as false as the Accusations of the *Pharisees* concerning Christ Jesus, and as false as the Accusations of the *Jews*, concerning the Apostles.

1. For, first, We declare to all Nations, Tongues and Languages, that we believe in the One, Holy, Everlasting God.

2. We believe concerning him, that he is a Spirit ; and concerning his Worship,

that it is in Spirit, and Spiritual.

3. We believe, preach, and publish Salvation in, or by no other Name, but in by, and through him, of whom all the Prophets gave Testimony, the Apostles preached, the primitive Saints believed and received, namely, Jesus Christ.

4. We declare we are so far from denying or having any light Esteem of that holy, honourable Record, viz. the Scriptures of Truth, that we are often greatly bowed and tendered in Spirit, in the Sense of the great Mercy and Love of our God; that although the Wicked have been suffered to persecute, revile and evilly to represent the Way of Life and Salvation believed and preached by them, and also have proceeded to kill the Bodies of the Prophets of God, of Christ Jesus our Lord, his Apostles and faithful Servants; that yet such hath been his great and unexpressible Love, to preserve their pretious Testimonies unto our Age and Generation.

And now, ye Rulers and People of these Northern-Islands; in the Universal Love of the God of the Spirits of all Flesh, I warn you, that as any thing comes unto your Ears of us, contrary to this

this our Faith and Belief in God, that you be so Noble, as to do that which is but Just and Equal for you to do, viz. to keep one Ear for the Accused, to hear with Diligence and without Partiality: And let none be like those Ignoble People of *Theffalonica*, *Who being moved with Envy, refused to hear the Apostles Doctrine;* but be like those worthy *Beraeans*, whose Nobility is recorded, because they received the Word with all Readiness of Mind, and searched the Scriptures daily, to see whether those things were so or no.

So this is that, Oh ye Rulers and People, that may and will hinder you from having groundless Prejudices against an Innocent People, and from running on to persecute them, having not heard nor known their Principles (but from the Misrepresentation of others) This thing hath brought an insupportable Burthen on some: *And I am glad that the Unfruitfulness of Coertion is in any Measure seen; but sorry that some Men should make so ill an Use of their Liberty, as to improve it to calumniate those*

who in Spirit are travailing after the Lord.

And this know, Oh *England*, and let thy Rulers, for their Good and Benefit, understand ; There are Thousands in this Land of our Nativity, and within these Dominions, that are the visited of the Lord : For God Almighty, having bowed down his Ear to the Cries of spiritual oppressed *Israel*, and seen the Oppressions thereof under the Thralldom of Sin and Iniquity, and their Groanings and Cryings for Deliverance (from out of the House of Bondage and Darkness) are come up before him ; and for the sake of the Poor, and Cry of the Needy, that have no Helper on the Earth, hath God Almighty risen, and is arising, and making bear his Arm in the sight of the Nations, to carry on his great work of destroying Sin, and finishing Transgression, and bringing in Everlasting Righteousness.

And therefore, as you desire to prosper, let none endeavour to hinder this Work of the Lord ; for all that shall presume so to do, God's heavy Hand will be upon them, and their Plagues shall

shall be wonderful and astonishing: And so let all the Prejudices and ill Resentments that have been received into the Minds of any People, through the Enmity and Ignorance of Men, be dispossessed; and hear for your selves, *and try all things, and hold fast that which is good;* for Sorrow comes on many daily, who have received false Reports of an innocent People, and thereby have been prejudiced, so as to speak Evil of that Way they have not known nor proved; for as the Apostle said in that Age, so can we say, In the way accounted Heresie (by some in our Age, as in the Ages by-past) we worship God, believing what is written in the Law and the Prophets, and of Christ Jesus, by the Apostles.

So the Lord God Almighty in his infinite Love, open the Understandings of all that have breathing Desires in their Souls after the Knowledge of the Lord, rightly to discern the stumbling Blocks, and to see them removed, that the subtil Enemy of Mankind, through his Instruments, hath laid in the Way: And God Almighty reach with his Hand of Love, to gather those

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who have some Desires after the Lord, and
yet are led by the Craftiness of Men, to seek
the Living among the Dead, and to wander
on the barren Mountains of Professions; the
Lord open their Understandings every where,
and bring them to the blessed Sheepfold of
Christ Jesus, is the Desire of him, who is
a Travailer in Body and Spirit for the Out-
casts of Israel, and Scattered of Jacob, that
they may be gathered.

Charls Marshal.

THE

THE
TRUMPET
OF THE
L O R D

Sounded out of S I O N;

To Awaken
England's Inhabitants,

Into a Serie of the

Mercies and Judgments

OF THE

L O R D.

Charles Marshall.

London, Printed by T. Sowle.



THE
TRUMPET
OF THE
LORD
Sounded out of Sion, &c.

Give Ear, O you Inhabitants of this Northern-Island of the Gentiles, who sate in Darkness, and under the Region of the Shadow of Death, in whom, and amongst whom is arisen a Light.

God Eternal, the Ancient of Days, who was from Everlasting, and is to Everlasting, hath in these latter Ages of the World, stretched out the Ancient Arm of his great Power, to gather thine Inhabitants out of the broad Ways of

of Destruction, into the narrow Way of Life Eternal ; and in order to the Accomplishment of this great and glorious Work, he hath caused his spiritual Trumpet to be sounded, to awaken thine Inhabitants to stand up and hear his Determination, which was and is to overturn, lay waste, confound, and destroy the Kingdom of Antichrist, and to set up and establish the Kingdom of his Son Christ Jesus, and to translate Thousands and Ten Thousands out of the Kingdom of Satan, into the Kingdom of his dear Son.

This Work, O *England* ! God Everlasting hath begun within thy Borders, whose glorious, bright, splendid Day is dawned over thee ; magnified be the Name of the mighty God, this Day hath overtook some Thousands of thine Inhabitants, through which they have seen that grievous dark Night of Apostacy, in which they wandered from Mountain unto Hill of lifeless Professions, seeking the Living among the Dead, and Food for their immortal Souls in desolate Places ; but found it not, until
the

the glorious Lord God, of eternal Might, caused his Day (which is Light) to dawn, through which they have seen the Displeasure of the Lord of Hosts against Sin and Iniquity, and all out-side Professions of Christianity, which are void and remote from the Nature thereof.

But, O *England, England!* instead of prizes this unutterable Loving-Kindness of the Lord, in visiting thine Inhabitants with his Day-springing from on High ; Multitudes, both Professors and Profane, did reject, withstand and oppose the very first Breakings forth and Dawnings of this Day of Love, and wickedly and despitefully treated the Lord's Ambassadors, that were sent to publish and proclaim the Glad-Tidings of Life and Salvation ; and both Rulers, Priests and People withheld, as much as in them lay, the Lord in his spiritual Appearance, and put Briars and Thorns (as some did in Ages by-past) in Battle against the Lord ; but after he had given them a Day of tender Visitation, stretching out his

his Hand all the Day long, which was rejected ; the Almighty God kindled a Fire in his Wrath, and his Displeasure waxed hot against them, and he caused his Fire to go through their Briars and Thorns, and consumed them ; in which Day the Mighty fell from their Seats into great Contempt, and the abasing Hand of the Lord signally appeared in the Power of its working ; through whose Overthrow and Abasing, he Exalted his Truth over their Power, and renowned it over their Opposition, and hath caused it to prosper, and his Day to dawn and appear more and more ; through which, Light and Understanding have so appeared and encreased, that Thousands have a Discovery of what the Righteous God requireth of them : And now, O Inhabitants of *England* ! after your Settlement in this Capacity you are now in, How did the Lord strive with you, ye Rulers and People ? Requiring you to do Justly, love Mercy, bring forth Justice and Judgment, Truth and Righteousness, ease the Oppressed, judge the Cause of the Innocent ;

cent ; and in all Things bow before the Most High, who changed Times and Seasons before your Eyes, pulling down, and setting up, which was not accomplished by any Man or Men's Might, Sword or Spear, that no Men might have whereof to Glory ; but dread before his Greatness, Almightiness, Wisdom and Justice.

But, O ye Rulers, Priests and People ! How soon were ye turned aside by the Spirit of Error, from taking notice of the Goings of the Almighty, or having Regard to the Operation of his Hand ? But joyned hand in hand to do wickedly, to oppose, gainsay and resist the Counsel of the Lord, which abundantly was declared unto you, but ye rejected it, and with Greediness made haste to work Evil, and commit Unrighteousness ; and to many great Abominations added this, namely, Cruelly in many Places to Persecute and Imprison an innocent People that feared the Lord, dreading and trembling before him, having a Regard to the Operation of his overturning Hand and Power ; and those

those your great Evils greatly displeased the Just God ; yet in tender Love he arose early, and sent unto you ; and many Warnings you Rulers, Priests and People had, before those dreadful signal Judgments, *viz.* Pestilence and Fire, which came on Thousands, as an armed Man, and as Travail on a Woman, wasting and destroying dreadfully the People, Habitations and Treasuries ; in which Day the God of Mercy, and inexpressible Compassions, bowed down his Ear to your Sighings, and had regard to your Cries, which were many and great, whilst those dreadful Strokes were upon you ; and he was entreated, and in his Mercy stayed the Sword in the Hand of the destroying Angel, which was and is seen drawn over thee, O City of *London*, and Inhabitants of *England* ! And the Lord God Almighty answered the ardent Cries of his Prophets and People, which were in Supplication unto him, To give you, O Inhabitants ! a Day of Tryal, in Mercy, to see whether you would amend and turn from the Evil of your Doings, and in the Sense

Sense of his Judgments and Mercies, be humbled, through all your Families, in the Dust before him : And in his Grace and unspeakable Mercies, he hath given you a Time and Season, ye Rulers, Priests and People, and a small Remnant hath taken notice of the Hand of the Almighty, and bowed before him in the Sense of his Judgments and Mercies, and have turned from the Evil of their Doings unto the Lord ; and by them the blessed End of the Lord is answered : But these are but a little Remnant, to the many Thousands of thy Inhabitants : For thy Multitudes, O *England* ! in thy Cities, Towns and Villages, Rulers, Priests and People, have not had a true Regard, neither to the Judgments nor Mercies of the Lord, but have proceeded from great Evils, to worse, rushing into Uncleanness, Debauchery, and all Iniquity, as the Horse into Battle, and drinking it up, as an Ox drinks Water. And now, O Inhabitants of *England* ! lift up your Eyes, be awakened into a Sense, how in this Day of the Long-suffering of the Lord, and

144 *The Trumpet of the Lord*
and Respite from dreadful consuming Judgments, ye have declared your Sins like *Sodom* and *Gomorrah*: The Lord Almighty is greatly offended with you, and his Spirit that hath strove with you long, is exceedingly grieved; the Cries of your Transgressions are come before him, and he is come down, and hath viewed thy Cities, Towns and Villages, O *England*! and behold they are before him like *Sodom*, and many of thy Inhabitants like *Gomorrah*, whom God overthrew, and never repented.

And he hath said, *I will now draw near to Judgment, and hasten my Determination, and accomplish my Purpose, that the Earth may be moved at the uttering of my Thunders, and the Inhabitants reel like a Cottage, that the Mighty of the Earth may arise to meet me in the Ways of my Judgments; for from the rising of the Sun, to the going down of the same, shall my Name be reverenced, and the Acts of the Arm of my Power renowned.*

O England, England ! Awake, awake, out of that Sleep of Death and Destruction, which the Destroyer of Mankind hath brought Multitudes of thine Inhabitants into ; and consider now thine Estate, in this Evening of the Day of many thine Inhabitants for the Sun is setting over many, and Night coming on apace, wherein no Man can Work.

I am distressed for thee, O dear Land of my Nativity ! in the Sense of the little Regard many of thine Inhabitants have of the Mercies and Judgments of the Lord ; but yet be awakened at the certain Sound of the Trumpet of the Lord, to consider the Things appertaining to your Everlasting Peace, and to a serious Consideration of the Times and Seasons that are over you, and wherein you are.

And I am moved of the eternal holy Lord God to put you in Mind, that it was not long since a great Fear and Dread was on many, that the Lord would swiftly have brought that grievous and sore Judgment of removing

the Plenty of Bread within our Land, through the dreadful Seasons in many Places (a sore manner of wasting People) through which Multitudes of Cattle died before your Eyes ; which came so far as to give several a taste of that dreadful Judgment of Famine ; which Threatning brought a Dread upon the Minds of many : But the God of our Mercies, who is full of Compassions and Long-suffering, that he might try you, O Inhabitants of *England* ! immediately and signally appeared, in great and unexpressible Mercy ; and instead of a dreadful Famine, caused the Earth to bring forth by Handfuls A B U N- D A N T L Y.

Now, O rebellious Nation, stiff-necked and hard-hearted People ! Be wise, be instructed, lift up your Eyes, behold this Trial of Plenty ; for so it is, I declare it unto you in the Name of the Lord God of Hosts, to prove and to try you, whether the dreadful Threatnings of Judgment, and the speedy large Extention of his Mercies, will move you to a serious Examination of your Ways and

and Walkings before the Lord ; Then would the Sense of your great and continued Iniquities on the one Hand, and the Sense of the great Long-Suffering and tender Mercies of the Almighty on the other Hand, bear you down, and bring you very low, even into the Dust, before the Lord, through which a repenting frame of Spirit would come on you.

But now, O England, England ! if neither the Mercies nor Judgments of the Lord, which have been, and are upon thee, will prevail, so as to work a Reformation in thee ; then, O People ! hear these words ; Be in Expectation of a dreadful Day, such as you have not known in this Generation, to come on you ; for the Lord God, strong and mighty, will smite through the Land, in great Dread and Fury, bringing Terror, and the very Begirdings of Sorrows upon every County therein ; and a general Calamity, wasting, consuming, destroying, and depopulating, and overturning, will go over : And therefore in the Name of the mighty God, when this Message comes to your Ears, lay aside all your Instruments and Objects of Joy and Mirth,

come down in the Dust, before the dreadful God, all both High and Low, Rich and Poor, Bond and Free, Male and Female, from him that sits upon the Throne, to the Beggar on the Dunghil, and speedily Humble yourselves before the Lord, Fast from Strife, and Debate, and all Iniquity, then approach and come near, Cry mightily to the Lord God of Sabbaths, that he would spare you and your Land, from the dreadful Spoiler and Waster ; and Covenant with the Lord to walk before him in Righteousness, putting away all your Abominations from before his Eyes, the stumbling-block of your Iniquities ; and may be the Lord may be yet entreated, otherwise remember this sealed Counsel and Determination of the most high, glorious, dreadful Lord God of Heaven and Earth, When you have filled up your Measures, which greatly hastens, and is near, your Judgments shall be astonishing, both unto your selves, and unto the Nations, in which Day you shall know, That as Israel of Old rejected and rebelled against the good Spirit of the Lord given them, and against

against the Counsel of the Lord given by his Prophets and Servants, for which a wasting and dreadful consuming Judgment came on them, so have ye : So be instructed, bow down and kiss the Son, lest his Wrath break forth without Remedy, and Thousands perish out of the Way ; and whilst ye have a little time, prize it, in making the utmost Use of it, is the breathing Cryes, and travelling in Spirit for you, of him who hath been, and am often afflicted and bowed in Spirit for you, who am a Servant of the Lord, raised up to declare his certain Counsel unto you.

Charles Marshal,

Tetherton, in the
County of Wilts,
the 6th Month,
1675.

AN
EPISTLE
TO
FRIENDS,
In *Pensilvania.*

Dear Friends,

IN the Heavenly Covenant of eternal Life, is the Salutation of my Love, in the Lord Jesus; unto you all that Love and Fear him in these Countryes; Being sensible that God has Sown a good seed amongst you, therefore be careful to receive it rightly and deeply, that

that the Fruit may appear, for tho' the Testimony is true of the Rich and Plentiful Visitation of the Heavenly power among you; if there be not a true and right receiving the Seed; and a tender waiting for the watering Rain and Dew of Life, and its taking root in the honest Heart, the (good Ground) Thorns may grow up instead thereof. Therefore in the Fear and Dread of the great God, keep low, and out of the Snares of the Enemy, in the cares of this Life and the Deceitfulness of Riches; and I warn you in the Name of him who is the Dread of Nations, let none defile that Land in which ye are Strangers. But Walk in the way of *Abraham, Isaac and Jacob, &c.* And the Lord God will pour out Wonderful Blessings upon you; but if ye will not cleave unto him with your whole Heart, and serve him in Fear and Trembling, that a good Savour may goe forth from you; Then will he bring his righteous Judgments over you, according to the Swiftnes of his goings

in his Sanctuary : Therefore Sanctifie the dreadful God of the whole Earth before the Heathen, So shall ye prosper. In whose Love and Fear, I send these Few lines unto you ; Hoping you may be Watchful and Diligent in all things to Glorifie his Name, who is over all, God blessed for ever.

Your Tender Friend,

Charles Marshal.

A N

A N
EXHORTATION
TO THE
Quarterly, Monthly,
And all other
MEETINGS
Set apart for the
Transacting the Affairs of *Truth.*

Dearly Beloved Friends,
THIS Exhortation ariseth in my Heart, in the Motion of God's Immortal Power and Spirit, unto all concerned in the Meetings above-mentioned, That before you begin to speak to

to the Matters that shall lie before you in all such Meetings, you all take a little time to wait on the Lord, to feel your Minds gathered and inwardly retired into the heavenly Light of Righteousness, there to wait to feel the pure Spring of Wisdom, which is from above, that is Pure and Peaceable, in which every one may see and know their Places in the Body ; and as every one is here centred, all waiting in Brokennes of Heart, and Contriteness of Spirit, upon the Lord, the sensual Wisdom being under Foot, and Self made of no Reputation, but humbled to the very Death of the Cross, all seeking the Prosperity and Welfare of the Body, in the one Universal Spirit of Life and Love : Then when a Matter is spoken of, all will ponderously weigh the Thing, in the weighty heavenly peaceable Wisdom of God ; and as any Things therein are opened, in the Understanding, there will be a pertinent speaking to the Matter ; and such speaking will be Savoury ; so one by one, as any Thing opens in the Understanding that may be helpful :

And

And here, in the Unity of the One Eternal Spirit of Life and Peace, Things will be soon dispatched ; for Things will be seen through, as the inward Eye and Sense is inwardly opened, and inwardly attentive to the heavenly Oracle.

And, *dear Friends*, as your Concerns in all such Meetings are managed in the meek Spirit of Christ Jesus, the Saviour of the World, you will all be refreshed, and go away from all such Meetings comforted, being leavened and seasoned by the Grace of God amongst you ; and here, as you return to your respective Places again, amongst your Brethren and Sisters, the Saviour that you come from the Meetings in, will Refresh, Strengthen, Comfort and Encourage your Brethren and Sisters of the Meetings you belong unto.

But now, *Friends*, where there is not a waiting thus to be led and guided, so as for all to know their Places in the Body (for every Member is not an Eye, a Hand, or a Foot) there will be Confusion : And if the earthly sensual Wisdom (in which Grounds are the Rents, the

the contentious Passions, Haste and Heat) if this gets up to order there, the Fruit will follow ; and then the Heritage of the Lord is grieved, burthened, and bowed down, and discontented ; this Leaven will work to Leaven others : And so, *dear Friends*, as the right and well-management of these Meetings would unexpressibly be profitable to the Body in the general, so the wrong management cannot but cause great hurts to the Body. The Lord God of Power, Wisdom and Strength, cause this Matter pond'rously to weigh on all Hearts concerned herein, that so the Lord God might have his Honour, and we all the Comfort thereof.

And, *dear Friends*, God is and will be Jealous for his Name, Glory and Honour, and will not give it to another ; and nothing must Rule in and amongst the Lord's People, but the Spirit of God, and those who are guided by that *Spirit*.

And so, *Friends*, having in some measure cleared my self, in the Counsel of the Lord, in this matter, desiring that Eye

Eye may be opened in all, and kept open, that will see so much weight in this matter, beyond what is here express'd, I remain in a Travail to see *Sion* perfectly delivered, and brought up into the very Perfection of the Beauty of Holiness, which was the righteous End of the Lord God his visiting us with his holy glorious Day-spring from on High.

*Your dear Brother, in the measure of
the Grace of God received,*

Charles Marshal.

Sutton-Underbraes, the
14th of the 11th
Month, 1671.

A N
EPISTLE
TO THE
Monthly=Meeting,

Beginning in the 7th Month,
1678.

Dear Friends and Brethren,

IN the Habitation of Safety dwells the sweet Power of the Lord, that in its Beauty, Splendor, Virtue and unspeakable Life, you may grow every Day more than other, partakers; and under the Conduct of this, serve up your Generation, according to his Will, and let not the Enemy's dark Power of Confusion hurt nor hinder you,

you, but over it Live and Walk, and Tread upon the High-places of the Earth in the meek Spirit of the Lamb, Christ Jesus, who will break the Horns, that is like a Lamb, that exerciseth the Power of the first Beast, and gives pure sweet Dominion over the Power of Darkness, and all its Unrighteous Works and Workings ; in this keep your Meeting, and the Lord God Almighty be with you, and go along with every one of you to your respective Habitations ; in whose Love this *Salutation* sprang, to send amongst you,

*Who am your tender Brother in the
Gospel of Life and Salvation,*

Charles Marshall.

A Vis-

A
VISION
O F
Charles Marshall's,
Seen in the 6th Month, 1676.

B Eing greatly bowed down in Spirit, in the Fellowship of the Suffering of the seed of Jacob, and my Soul being distressed in the Sight and feeling of its distress, and Languishing state; I was drawn to retire into a Lonesome Field, where I spent some part of the Day in great Sorrow and Distress; and Mourning before the Lord, until my Spirit sunk into a depth of Anguish, beyond words to declare, in this state

I beheld in an Invisible manner a great Black Vessel like unto a great Ship ; I looked at it, and there was many People in it, some of which I knew well. It was said of the Vessel that it never prospered any in any Age ; and I beheld until the Vessel with Sailes came against a great Invisible Rock, and smote at it, and with its Surging against it, the Vessel was shaken and several were afraid, and saw their Danger, and leaped out, of which I was glad ; after this I saw the remainder of the People, more resolute, and came with great force with their Sayle up to smite at the Rock, and I was in great sorrow, in the sight thereof ; on a sudden I saw it surge or smite, again and again, until at last it gave a mighty Crack and split, and dreadful Amazing Surprising Fear came on the People therein, and many Cryed out dreadfully, at which I cryed also, and my Joynts were as unloosed, and I Trembled exceedingly, also several cryed out that were on the Rock which the Vessel smote against ; and some got out of the Waters, and with much a doe

crept up to the Rock, and I saw them pass along with Paleness of Face, by the company on the Rock and take place at the hindmost of all, and when they were there, a Hymn of Praises in great Bow-edness down, and breakings of Heart in those that stood on the Rock, arose to the Rock of Salvation and Deliverance. And there followed an opening what the Vessel was, the People the Sayles, the Water, the Rock : And the Lord said the Travails of my Travailing ones is pretious in my sight, come up into my Bosome of sweetness, solace there and be refreshed ; for the Greatness and Glory of my Power shall goe over all ; my Travailing Servants shall see it and bow before me, in the Holy fillings of my Life ; then I arose from off the Ground, and was moved to go into my House to write the Vision which I could scarcely doe legibly, because of the Trembling that remained on me, and thus the Lord shewed me, and sealed unto my Spirit, that he would hasten the season in which the Vision should speak. And now I am to publish it abroad,

abroad, that many may Hear and Fear, and lay it to Heart; and whilst there is time may get out of the Vessel, which is to be confounded and brought to Nought: And I warn all convinced of the Truth in this Age, and in the Ages to come, to keep in the Simplicity of Truth, and for ever to shun the Wisdome that is from below, and take up the dayly Cross to their wills, that so none that comes to know the Administration of Condemnation may take their Flight in the Winter, nor none coming to the Prophets may be drawn aside by the False Prophet, nor to John's ministrition, may sit down there; but Travail on, to know a perfect joyning to the Seed of Life, the beginning and end; from everlasting to everlasting, wherein is an Everlasting Habition.

Charles Marshal.

A
SALUTATION
TO THE
Men and Womens
MEETINGS
About the
City of *BRISTOL.*

Dear Friends,

IN the ever-blessed Truth of our God,
which indures for ever, I tenderly
Salute you at this time, desiring greatly
for your Prosperity and Growth there-
in, to serve up your Generation accord-
ing to the Will of God ; in which you
will have Peace for ever. Now the
God

God of Heaven hath not only called you to Watch and take Care of your own Hearts and Families, but also over the Flock and Family of God where you live ; therefore be Careful and Diligent in your Meetings together, and in a faithful Discharge, as before the Lord, to answer the Service of your Meetings effectually ; and to that end I exhort you, in the dread of *Israel's* God, to wait diligently upon the Lord, to feel his sweet opening Power and Spring of divine Wisdom, that you may see your several places in the Body, and Service in that place faithfully performed.

And, dear *Friends*, for some time it hath lain before me, in the Name of the Lord, to stir you up to an increase of Love ; and you that have Families, Sons and Daughters in the World, stir them up often to come to Meetings, and into the Service with you, in answering to the Lord's requiring—that they may remain with you, serving the Lord ; and then, when you are taken away, they may be ready to serve the Lord, being thereby trained up in his Way,

in a holy Freedom. And therefore I charge all young Men and Women, in the sight of him who shall Judge Righteously, who hath put you in some measure in a Capacity to serve the Lord, in the Men and Womens Meetings, that you neglect not your Care herein—lest the Lord God exercise you with various Trials, unthought of by the careless Mind; for if ye do love, and give up to serve the Lord, and bring of your Substance to serve the Poor, as the Lord hath commanded, you will find a Reward in your Bosoms, and a Satisfaction by being in your Duty and Service.

And, *dear Friends*, Lift up your Heads in the Light of the Lord, to feel his Eternal Arm to gather you into a growing State, in the holy Root of Life, that therein you may be able to stand in the dreadful Day of his Vengeance, Fury and Fire, that breaks over a sinful People, for the humbling of Thousands to the Dust.—Arise, shake yourselves in the Strength of the Lord from the Dust of the Earth; put on Strength and heavenly Zeal, for his Name and his

his sweet Counsel, with your Minds gathered to stand and see the fulfilling the Words of the Lord that have dropped over this Land.—The God of our tender Mercies incline you all his Counsel to take, that so you may serve him in all Faithfulness ; that, now as living Travellers, ye may Journey on to come to Zion, the City of the heavenly King, where his Glory Shines, his Love Flows, his Mercy Extends, and the Joy of the Lord Springs up, to furnish Man with living high Praises to him that sits upon the Throne, and to the Lamb for ever more ; and that you may have your Lot and Portion in that City, hath been the Travail of Soul, and Ardent Desires of your

Tender Friend and Brother,

C. M.

A N
E P I S T L E
T O
F R I E N D S.

Dear Friends and Brethren,

THAT are Suffering for you Meeting together, in answer to the requirings of the Power and Spirit of Jesus; my Love in the Fellowship of the Sufferings of Christ salutes you, breathing to the God of the Spirits of all Flesh for you; that the Grace that brings Salvation, the Mercy that comforts, the Peace that is as a refreshing River, may be multiplyed in you, and amongst you, to your great Satisfaction, Joy and Rejoycing in the Lord; lift up your Heads in the Light of the Lord,
behold

behold and livingly Remember what the Lord, the Jealous God, hath done for you this many Years ; who hath in unutterable kindness visited you with his Day-spring from on High, and with his Excellent, Honourable Powerful Arm hath saved, delivered and wrought for us, time after time ; and beyond all expression hath wonderfully turned back the Enterprize of the Enemy of our Souls, who hath indeed bound the Seas as with Swadling Bands, and said to the proud Waves of Persecution, Hitherto shall you come and no further ; whose Arm hath brought out of Bonds and set at Liberty, and hath rebuked, as in the midst of a Storm, and hath brought many a sweet Calm ; we have seen what his Arm, Power and Wisdom hath done, and have been deeply engaged unto him, and bowed tender and broken in the Sense of his unspeakable Love.

And now, Dear Friends and Brethren, I am moved of Lord thus to write : Keep your Meetings in the Name, Power, and Authority of the Living God, and therein

in let all be gather'd into the Name of Jesus, the Immaculate Lamb of God, who will then be known to be in the midst of you, and wait diligently with the Loyns of your Minds girded with the Efficacious Girdle of Truth, in the Fear Dread and Awe of the mighty *Jehovah*, whose Dread and Fear will keep out the Fear of Man, whose Breath is in his Nostrils, and his Life is at the dispose every moment of the great Creator, &c. Let none reason with Flesh and Blood, nor take Counsel of him that moved to say, *Master save thy self*; but overcome all such reasonings and counsellings of the Earthly sensual Wisdom, and walk in the Seed immortal, whose springing Life will make all your Meetings sweet, refreshing and desirable, and Dreadful and Terrible to the Workers of Iniquity. So Dear Friends, In the weighty sense of the Honour and Dignity of the precious Truth, which you are concerned in, before the Eyes of many that are upon you, manage your selves, and let the Increase of it bear weight with you over

over all your Interests, and Eye the Lord, who can give and take away, whose are the Cattel on a Thousand Hils: And look not at the things that are seen, which are Carnal ; but at that which is not seen with the visible Eye, which is eternal, and no more sufferings shall come on you that keeps resigned up to the Lord, in his Counsel you shall be to his Honour, and in the end over all you shall be comforted and be filled with Joy, when your Enemies shall feel the Tribulation and Anguish which the Lord is rendering to the Workers of Iniquity. So, into the Arms of the living God do I commit you, and unto the Word of his Patience that keeps in the Hour of Temptation, and the Lord arise among you in the Glory of his own Power, and in the Excellency of his own Brightness, to the Astonishment of the Wicked, and to the refreshing and comforting of you all ; in whose Name I send this his *Counsel* among styou who am,

Thitheron, the 20th of the 2d Month, 1677. Your Brother in Labour and Travel the of Gospel of Life and Salvation.

Charles Marshal.

An

A N
EPISTLE
TO THE
Captives.

Dear Friends,

IN the Everlasting living sweet Truth of our God, I dearly salute you, Bowing in Spirit to our God and Father, in supplication, that he would remember you in the greatness of his Love and Heavenly Providences—making your Captivity the more Easie through his Divine and Glorious Shinings in your Souls, making you to sit together in Heavenly places in the Son of his Love, and in his own time make way for your Redemption

Redemption to see your dear Relations
and Families.

We often yearn over you, and remember you, and our Eye is to the Holy God, that his right Arm of Salvation, you may find underneath — and his Divine Counsel may guide you — and that your time may be Improved to a spiritual Advantage, that out of the inward capacity, you being redeemed and ransomed, may Joy in the Lord, and magnifie his great and Glorious Name.

Your Letter was read in our Meeting, and the Spirits of Friends sympathizeth with you, and I believe will let no time or opportunity slip wherein they might hasten your Redemption — the Salutation of their dear and tender Love is unto you ; so is mine, and rest your tender Friend ,

Charles Marshall.

A N

A N
E P I S T L E
T O
F R I E N D S,
Of *Charlecot*,
I N
W I L T S.

Dear Friends,

A LL keep on the Watch Tower, wherein alone you are in a capacity to hear what the Lord saith, and in which you will find Peace spoken, unto you, that none may go back into Follie, into Earthliness, Carelessness or double mindedness

mindednes again, &c. And tender Friends, keep your Meetings diligently, and therein wait with an earnest Expectation of Christ Jesus's coming in amongst you and breathing on you invisibly, through which breath of Life, your Senses can alone be made living and so being daily watered and refreshed, you will go away inwardly strengthened and increased; so dear Friends be Faithful in watering and diligent in Watching and then you will find and feel the breakings in of the pure Heavenly Power of the Everlasting true God upon your Spirits, through which your Meetings will be kept living and fresh; so will the great Travail that hath been for you be Answered. And this I say unto you in the Name of the Lord, If after such dressing, pruning, and watering, that hath been amongst you, you keep not in the Son of the Endless Boundless Love of God, but suffer your Minds to go into the Earth, the Lord shall bow you down dreadfully, and render unto you the Reward of Forgetfulness, Carelessness and Earthly Mindedness, out of which

which, dear Friends, in the Love of God,
I earnestly desire you all may keep a
sweet Savour unto the Lord, that so
the Servants of God coming amongst
you may be refreshed, your Souls
therein abundantly consolated, the wor-
thy Name of the Lord God, magni-
fied, with the Breathings of your Travail-
ing Friend and Brother,

Charles Marshall.

Friends, Be diligent in keeping your
Week-days-Meetings; it lies on my
Spirit to lay it on you—at this time.

A

Copy of a Letter

TO
FRIENDS,
IN
FALMOUTH.

Dear Friends of Falmouth,

MY Love in the living quick'ning Truth of God, Saluteth you all that are Faithful to the Lord, in the Manifestation of his Light of Righteousness revealed in your inward Parts, in which is Zion's way cast up before your Understanding, in which pure Path

N of

of Life, which the vultrous Eye never saw,
nor ravenous Beast ever trod in ; my Soul
breathes to the God of Heaven you may
be preserved therein.

And, dear Friends, many knows the Truth, but it is Obedience to it that gives the Entrance into the purchased Possession, purchased by the Captain of our Salvation, who through Suffering, and doing the Will of his Father, is entered to, within the Vail : So, dear Friends, we must follow him in the daily Dying and Baptism ; for here lies the Mystery of the Entrance into the Kingdom, even in the daily Dying : And being, through a daily Dying, at last baptized into his Death, and then there is a rising in his Life : So, dear Friends, here it is that many missing that, have or may have some sight of Truth, and Enjoyment thereof ; yet not keeping down to the daily Cross, thereby to dye daily, that Lives which is for Death ; and such will hold the Truth in unrighteous Ground ; and here lies the very Ground why many, being convinced and knowing the Truth, do not grow and

and thrive in the innocent virtuous Life of Righteousness ; not giving up all to be slain by the daily Appearances of the working of the Power of God Almighty. So, *Friends*, God Eternal hath determined to put an End to all Professions, where Possession of Life is not the ground thereof, by bringing forth the Substance of all Profession, even the perfect Work of Holiness, in the Hearts of Thousands of his subjeeted obedient People, and by his eternal Power, and by his dreadful Arm of Strength, will he dash in pieces every thing that is not waity and real : And that Day will certainly come, and hast'neth, that will deeply try all that are not Born of God ; and in this Day away goes the Chaff, the Drofs, the Tin, yea, reprobate Silver.

So, dear and tender *Friends*, wait diligently in the invisible Power, to be born into the Nature of him that is the *First-born of every Creature* ; and here will be your unexpressible Comfort for evermore : And God Almighty preserve you diligent, with the Loyns of your Minds girt up unto him from the

Morning to the Evening, that the Travail you may know in the Power and the bringing forth, in which is the lasting and true Joy that will stand for ever.

I receiv'd your tender Lines, and often before have you lain in my remembrance, in Dearness, and tender'd the living Breathings and springing Desires Godward, that I saw and felt amongst you, which oft have refreshed me. God enlarge the Borders of his Sanctuary there-away, and preserve you as a City set on a Hill, to be a good Savour in the righteous holy Life before the World.

My dear Love saluteth dear Friends about you ; so in the earning Bowels of true Love, after your Prosperity and Growth, I rest your travelling Friend and Brother,

Charles Marshall.

Dear Friends, as to my coming into these Parts, I know nothing of it, at the present; in God's Counsel and Name I visited you; and if he require it of me, in his Will I desire to live to the end of my Day.

A N

A N
E P I S T L E
T O
F R I E N D S,

Exhorting them to

Wait on the Lord.

Friends,

IN the Fear and Dread of the Almighty, it is upon me to say unto you, Wait upon the Lord in the Gift of his own Spirit, made manifest in us, for the Revelation and Operation of God's Eternal and Unlimitted Power, in its Strength to arise, that by the pow-

erful operation thereof, all may be cut off, rooted out, and Burned up, that hath hindred or broken our unity with the Lord, or one with another ; that so by its working we may all come into the unity of the one Eternal Spirit, where the everlasting unchangeable Love of God will be shed abroad in our Hearts, in which being all united as one Body, the Government being on his shoulders, who have been as a Man of sorrow and acquainted with Grief , we shall then with one consent put our Hearts and Hands to the work of reformation.

And Friends I cannot but say again in the Name and Power of the Lord God, this ought to be the first thing desireable amongst us : And it is upon me to mind you of the tender visitation that reached unto us some Months since which was in order to what I have afore spoken ; and Friends as we all come through the Operation of this immortal Power of God into the unity of the one Eternal Spirit of Life, all those outward exercises to have run into as the Customs, Fashions, Ways and Words of the World that

that are Evil, will all be cast off, yea, there will be a great Tenderness in the very use of needful things, that the Heart may be kept out of them. And Friends it is on me to say unto you, Let none of us quench the Spirit nor despise Prophecy in our selves, or in any of our Brethren or Sisters ; for if we do, we hurt our own Souls, and bring a Famine thereon : But where the Lord God requires any in the motion of his Eternal Power, to bear a Testimony for his Name , be faithful unto it ; and on the other Hand, let us all be careful not to spend our own Bread, for that will burthen others instead of refreshing them, for the Heart may be refreshed and the Power felt and may be lost again, through going forth, but this is certain the motion of God's Power liveth and abideth in the stillness of all Flesh, and as the Mind is most retired into the true inward Silence the motion of Life doth the more shew it self, and the Heart and Mind comes to be satisfied of God's requirings, and then in its due time and season being brought forth, is a Sa-

vour of Life unto the living, but it is not so with the false birth, nor with the abortive.

And, dearly beloved Friends, it's furthermore on my Spirit to say unto you, It was the immortal Power of the Lord God that first touched and prickt us at the Heart in the Day of our first visitation, which immortal Power of God brought down many lofty Cedars, and cut down many sturdy Oakes in that Day and brought many of us into deep Humility of Spirit, and into great tenderness of Heart, tendring our Spirits and it so wrought in many that it made the Earthly Tabernacles to tremble and Shake, and wrought through the Members, where the Law of Sin and Death had ruled, and Friends in that Day it Plowed up the Fallow-Ground of our Hearts, and discovered the root of Iniquity, and the Ax was laid to the root of the corrupt Tree. And that immortal Power and Arm of Strength must finish that good and Holy work that it began in us in the Day of our first tender visitation, and therefore

therefore Friends wait diligently, being inwardly turned to feel the arising and effectual operation of this living Eternal Power and Arm of the Lord God, that the Old Heaven and Old Earth may both pass away, that all may know the New Heavens and the New Earth wherein dwells Righteousness; and as this immortal Power of the Lord God ariseth, it will break every bond of Iniquity and snap in Pieces every chain of Darkness, it will rend the Rocks, and break in pieces the Mountains, it will burn up the Stubble and drive away the Chaff, and here we shall know the Fan in the Hand of his Power that throughly purgeth his Floor and that truly makes the separation, gathering the Wheat, and burning up the Chaff with unquenchable Fire, which is the Power of the Lord. And Friends I am pressed in Spirit to intreat all in the pure Bowels of tender Love, to make a true and a thorough search with the Light of the Lord, that nothing of the accursed thing may be in any of the Tents of *Israel*, which should cause them

to

to fall before their Enemies, and therefore this runs through me in much Fear and Trembling, Sanctifie your selves therefore, and be you Holy, that in the Day at Hand of the breaking forth of the Glory of the Lord as a devouring fire, all of us being sanctified and thoroughly cleansed, we may be able to abide and to stand ; for a Day of Calamity, even a Day of Distress, is at Hand and the Lord in his everlasting loving kindness, which is unspeakable is laying his Hand on many to draw them out of *Sodom* and *Gomorrah* Spiritually. Oh ! that all Hearts might be broken and all Spirits tendred, and all dissolved down into a tender broken frame of Spirit before the Lord, that all may Tremble at the Word of his Holiness, and Dread and Fear his Holy Glorious Name, who is coming out of his place to visit the Earth in his everlasting dread, and all the Earth shall be filled with his Glory, because of the work which he will work amongst his People and also among the Heathen that know him

him not: And Friends, as all are brought down here into this melting, dissolving frame of Spirit, supplication will ascend from prevailing *Jacob* to the Lord God, and he will bow down his Ear to the Cry of his Distressed and deliver them with a great Deliverance, and save them with a mighty Salvation: and his *Jerusalem* shall be made the Praise of the whole Earth: The Lord God of Heaven and Earth bring all his People into this City and every where into this frame of Spirit, so shall Friends in this City be as the Garden of the Lord, which shall give a pleasant smell to all the tender People of the Lord round about.

And you may be raised up to stand in the gap in the Day of the fierce Anger of the Lord God that comes on this Nation, the Land of our Nativity: And Friends that are Masters and Mistresses of Families, and have the Tuition of Children and Servants, this to you is the Counsel of the Lord God of Heaven and Earth, wait daily on the Lord

Lord for the arisings of his Holy Power that in that you may keep down all Evil in your Families, and in the everlasting Power you will have ability to reach to the Consciences of your Children, and to the Consciences of your Servants, that all the Families of the People of the Lord may be sweet and clean before the Lord ; for the Lord will pass through his whole Camp, and where Sin and Iniquity and uncleanness is cleaved to and lived in, there will he break forth as a consuming Fire : And Friends, where any that have professed the Truth who have been visited with the Day of God, springing from on high and have made confession and profession of the pure way of the Lord, and have or do err from the pure path through the receiving and bowing down to the Spirit of this World, by which they order not their Conversations a-right, but through careless walking in their dealing and in their converse with the World, causes the Truth to be evil spoken of, and the Name of the Lord

to

to be Blasphemed, I declare in the Counsel, Fear and Dread of the Almighty Lord God of Heaven and Earth if such do not speedily return to that pure Principle unto which all were directed in the Day of their first tender visitation, in that to wait to know Gods immortal power to heal their backslidgings, and his free Love to come over all again, in which a Testimony may arise in them to testify against all that ever they have acted in their dealings or otherwise, that hath caused the worthy dear Name of the Lord to be evil spoken of: I say that if such do not thus return, the day hastens, God will make them an astonishment to themselves and to all round about them, and will Honour his great Name over them in their Destructions. And dear Friends, it was the Arm of the Lord that gathered us to be a People, and it was and is in obedience to him that we meet and do meet together; and your Meetings did not rise by the will of Men, neither will they go down by the will of Men, for God

God Almighty will fill the Assemblies of his People, through this Nation with his dread, and no Power, Strength, nor Arm shall ever break them, so as the people of the Lord shall not meet together to wait upon him and to Worship him, but all that riseth up against them shall fall and come to nothing ; and therefore doth the Lord require his People to meet together as boldly, as diligently, as faithfully, as ever, without fear of Men ; it being the requirings of the higher Power, and whatever makes careless in coming to Meetings, or draws from Meetings, it is the Antichristian Spirit, in what vessel soever it shall appear. But all that meet faithfully, and gather into the Name of the Lord, in their Meetings, and wait diligently on him, the Lord God in his everlasting Power will appear to their unexpressable comfort, and to the Honour of his great Name which shall over all be renowned in this Nation.

And so I have cleared my Conscience in the sight of my God ; and if any shall Rebell and not walk in the Counsel of the Lord God, and be Faithful unto him, I am clear of their Blood in the sight of my God, and Oh that every one of us may know the things that concerns our Peace.

*I am your Friend and Brother
in the Tender Bowels of Love.*

Charles Marshal.

A N
E P I S T L E
T O
F R I E N D S
Coming forth in the beginning of a
TESTIMONY:

And of the

Snares of the Enemy.

Dearly beloved Friends,

WHOM in your Meetings and Assemblies sometimes feel something of a Testimony, for the Lord, spring and move in your Hearts, keep your

your Watch in the Light, that so none stay behind, neither run before, but let all that opens their Mouths in the Assemblies of the Lord's People, do it as the Oracle of God, in the arising of the eternal pure Power ; for nothing can beget to God, but what comes from the immortal Word of Life, that lives and abides for ever ; and nothing can Refresh, Strengthen or Comfort that which is begotten by the immortal Word of Life, but what springs from the same : And therefore, *dear Friends*, whom this concerns, wait diligently, not only to know and favour every Motion, but also to know the appointed Time and Season when the same Motion should be brought forth ; so shall what is ministred, if it be but few Words, reach, and witness, and do its service ; for this I have learned, That tho' there may be a true Motion of the Power of the Lord, and a true Operation thereof, yet where there is not a true waiting for the perfecting of what is to be brought forth ; but instead thereof, it coming forth before

the time, there that which is brought forth seems an untimely Birth ; which is hurt, both to the Vessel through which it comes, and the Hearers thereof are burthened ; and the Life which first moved comes to be oppressed, and here is the Ground of that untimely Birth that never saw the Sun, that hath, doth, or shall come forth ; and as long as any one are found walking in this By-path, altho' they may find the true Power of God moving in them, yet they never come to be skilful, nor to divide the Word of God aright ; and such do not truly grow, but sometimes bringing forth a mixture, sowing the Field with two sorts of Grain, and wearing a linnen and woollen Garment.

So, *Friends*, this lieth upon my Spirit to all that feel the beginning of a Testimony spring in your Hearts, Wait diligently in that Light, low, in the pure stillness and passiveness of your Spirits ; and as you here wait, you will come to feel the Counsel of the Lord sealed unto your Understandings, and see

see the time when to speak, and when to be silent ; and here will be a right and true increase of your Testimonies ; and when that which is sealed to the Understandings is offered forth, retire inward, and sink down into the pure Stilness, and keep in the Valley ; and let all know, that no Ministration, save that which comes from Life it self, from the fresh arisings of the pure Power of the Lord, availeth any thing ; and all ministrings out of this will come to an end, and fade, and vanish in the approaching Day of Trial.

And, dear Friends, as the Mind and Will of the Lord is made manifest, yield sincere Obedience thereunto, if the requirings be but a few words ; for I have seen it a dangerous thing to resist and rebel against the Motions of God's Power, and have known many Hours of Sorrow for so Rebelling ; and in the Day of a beginning of a Testimony for the Lord, even in the upright Heart, great will be the Opposition of the Enemy every way, where he cannot lead out before, for to bring for them an

untimely Birth, there he will endeavour to shut up the Heart in Disobedience, or Rebellion, or raise up so many Fears, Doubts and Amazements, if possible to bewilder the Soul ; and here I had perished, if it had not been for the dear Love and tender Mercy of the Lord : And so, *dear Friends*, for whose sake I am moved thus to write, when a Motion is felt, and Openings are in the Heart, and the Power of the Lord is obeying, then sink down in that in which no vain Thought can be hid, and stand single and passive ; and the more still, humble and passive thou art, who art thus exercised, the Motion of Life will the more live and shew it self, and the Power will arise and clear thy Understanding ; and then, in the Power which warmeth thy Heart, and moveth on thy Spirit, enter into thy Service ; and when that's done, add not, but fit in the still Habitation, and Humility, and Passiveness thou wast in before, and then the Reward of Obedience thou wilt feel and grow in Experience and Knowledge, and be more and more furnished

furnished to every good Word and Work.

And in this even Path, in which all will feel a being strengthened, with might, in the inward Man, and furnished to serve the Lord God Almighty, preserve all that are thus exercised.

And, *Friends*, when any thro' want of Experience Err, in running before the Power, be very tender; and although there may be a Savour and Judgment in your selves, and you may be burthened, yet beware how you speak to ease your selves, but wait on the Lord therein, to be guided by his Counsel; for some having such a sense, as aforesaid, and not having a discerning wherein the miscarriage lay, have run forth in Judgment, and so have sometimes hurt, and even destroyed, or at least have become a stumbling-block to such an exercised Friend, and have also much hurt themselves; so that they not having a true discerning, between the first moving Cause, which is the Power, and that which led forth before the Power, have judged both, and so have brought

a hurt over their own Souls, through judging the Power of the Lord ; and this sometimes may extend to hurt others: Out of which Snare God Almighty preserve all, that so one may be a strength to another, taking one another by the hand, saying one to another, *Let us go up to the Mountain of the Lord, to the House of the God of Jacob*; who will teach us more and more of his ways ; and here, in all God's holy Mountain, is neither hurting nor destroying.

*Given forth in the moving of God's
Eternal Spirit, through your dear
Brother,*

Charles Marshall.

A

C O P Y
O F A N
E P I S T L E

I sent to the

W O M E N S

Half-year-Meeting,

1677.

Dear Friends,

K EEP your Meetings in the Name
of the Lord Jesus Christ, and
wait for the Arising of his Power a-
mongst you, your Hearts to open ; so
O 4 will

will Wisdom spring in, to instruct you ; and here none will be without their nament and Adorning, namely, a me and quiet Spirit ; which is of that lue (that it is of great price with the Lord) and all keep to the Teaching of the Grace which comes by Christ Jesus, in which the Male and Female are one, being Members of one holy Body Christ Jesus, the Head, from whom Vertue floweth, Life streameth, and Love aboundeth, which will season all your Words and Deportments, and make them savoury.

And, dear *Friends*, be swift to hear the heavenly Oracle, but slow to speak without its Teaching, Leading and Helping ; so shall Order in the sweet harmonious Love and Life be among you.— And let no discouragement be upon any of your Spirits, the Lord has owned your Meetings with a Testimony from Heaven ; and I am now constrained to remember you, how the Lord broke in upon you, in your last Meeting together on this Occasion— where you were refreshed and stirred up to yo
sever

THE
COPY
OF AN
EPISTLE
Sent to
OXFORD.

Dear Friends and Brethren,

IN the Love of my Father is this Salutation unto you; greatly desiring the powerful Presence of the Mighty Everlasting God, may be signally with you in this your Meeting, and in all your Meetings, and that Wisdom from on high may descend amongst you, and that

several Services in your respective Meetings,—Habitations and Families ; so where you have been faithful, according to the stirrings of his Spirit and Power, that no Guilt may be on any, when they come on their dying Beds : But all in the Strength, Leadings and Guidings of the Lord's Power, live, and walk, and serve up your Generation according to the Will of God (in whose Love I send this amongst you.) And my Soul desirereth and breatheth, that the spring of his Love and Life may plentifully spring amongst you. The Salutation of my Wife's dear Love in the Lord is to you, with breathings to the Lord, that his Power, Life and Glory may spread it self over your Meetings : She hath lain under some Exercise, because prevented by some Service at *Bristol*, of being with you.—Farewel in the Lord.

*I am your tender Friend, in the Labour
of the Gospel of Peace,*

Charles Marshall.

THE

the River of that Love wherein *Zion* is a City, at unity with it self, may plentifully and livingly flow among you, even that Love in which the Body edifies it self ; That so being sweetly opened and furnished thereby to every good word and work, ye may serve the Lord faithfully. And as you have been a good Savour to adjacent Countries, because of your Zeal and Faithfulness, Love and Unity one with another, so continue, increase, and abound therein : I exhort you in the presence, power and counsel of my God, that so nothing but a good Savour of you, through *Jesus Christ*, may be in every place ; in order which grow in that which unites and cements, and live and walk in that which makes for Peace, and in the Noble seed of Life, in which the Father is Honoured. And as you Live, Walk and persevere herein, you will see the evil Seeds-Man ; and in every Concern keep in Dominion over his sowings thereof, through any occasion whatsoever, which is the thought and counsel of *Israel's* God unto you. That in

in and through the brightness of the everlasting glorious Truth you may shine in all your several places and services, and be good Examples in love, fear, and unity, and all sweetness of Life, to the Adjacent Countrys, that the Rain of Gods Heavenly Love in showers may come down daily upon and amongst you in every Meeting and Family, that you may grow - like a well-watered Garden, full of Trees and Plants of Righteousness, and full of the divine vertue of the Holy Vine of Life. God Almighty be with you in all your Meetings and Families, causing it thus to be with you, is the breathing of your Travailing-spirited Friend and Brother,

Charles Marshall.

*For the Quarterly Meeting in Oxford,
there, and from thence sent to Friends other
Meetings.*

*Cono-Alline, the 28th
10th Month, 1679.*

A

A

General Epistle
TO
FRIENDS
and Professors
OF THE
Truth.

Dear Friends,

WHO with morning Light of the
Eternal Day, have been visited,
and by the Heavenly power of Christ
Jesus, called out of the World. I am
to say to you through my Fathers coun-
sel

sel, so that all your Minds be gathered down unto the feeling of and cleaving unto that Immortal incorruptible seed, which bruifeth the Serpents Head. Of which seed all they must be born, or they cannot see the Kingdom of God, which is excellent in Celestiall Brightness and Sweetnes, full of Glory, Immortality, Peace and Joy, Eternal Life.

Oh ! Friends, every where in the bowels of Christ Jesu, even in the earnings of the Fathers Love, I beseech you feel and read in the deep, what do you know of this Blessed work, in which the happiness of the Immortal Soul consisteth ; for there may be a coming out of *Egypt*, and to the Law, which was added because of Transgression, until the seed should come ; yea, to the Prophets, who saw and propheſied of his coming, in which states there may be openings, and Heavenly tastes, but the eternal welfare of the Soul, is inwardly to experience the working of the divine Hand of him who is the good Husband-man ; a cutting off from

from the wild Olive, and planting into the Vine of Life, Translating out of the evil Nature and Kingdom, into the divine Nature and Kingdom. All comes here to know a being born of the quickning Spirit of the second Man *Adam*, the Lord from Heaven; here is the state truly avayles, even a new Creature, which in Christ Jesus have right to injoy the favour and presence of God the Father for ever and for evermore.

Therefore Friends, all Profession of Religion under Heaven, under what Name or denomination soever, without this work experienced in some measure, doth the Souls of Men and Women no good.

Therefore Friends, and Professors of the Truth every where, in the fear, dread and awe of the most high God, live low before him, that so where this unexpressible pretious work is not experienced, there might be a true waiting and travailing in Spirit, in which a living cry and supplication will arise to the living God to accomplish it.

And now unto all such that feel true longings, living breathings and ardent desires in their Souls, this blessed work to know, I say unto you in the Name and Power of the Lord, in rowling bowels of Love, Bow down in tenderness of Spirit and sincerity of Heart to this seed of the Kingdom, if but as a grain of Mustard seed. Be low within, and Love that which doth discover the seed of the Serpent, and love its workings and bringings forth in the Heart, suffer with it, Sorrow and Mourn with it, give up not only to the discoveries of the seed of the Kingdom, but also to its Judgement, that the nature and works of the seed of the Serpent may be destroyed; for the Soul can never come to be one with the seed Incorruptible, nor be born of it, in which the Promises are all Yea and Amen, but through the wasting, working under, and destroying of this nature and work of the seed of the Serpent, which hath been as a separating, or partition-wall between the Soul and Christ Jesus, so through becoming passive and subject to the power, and the

the working of this Incorruptible seed, in the least and lowest Appearance, it will bring every one (that is acquainted therewith) very low and tender in Spirit; possessing the Heart and Soul with the fear and dread and awe of the most High; and truly careful, diligent to attend, and tender of neglecting its tender secret motions, and sweet powerful workings in the Soul: Now tender People that comes here, diligently and constantly cleave with your Souls unto it, and you shall feel and see as your Faith stands in it, the working of it as leaven, to leaven you into the Divine Nature; so be not weary of bearing the Cross of Christ, Mourning here in those deep Exercises of Spirit, but persevere daily in the love of this Immortal seed; so then coming to be born again and brought forth by the power of its workings in the Soul, ye shall be tenderly nursed up by that of the same nature; namely, the sincere Milk of the Word, which lives and abides for ever, of which you were begotten, and so grow thereby up to the day of Espousal in the Marriage-Chamber of

Divine Love and Life, where the Soul is safe in the enjoyment of the unutterable Joy of the Lord God and the Lamb forever.

And God Almighty arise in his great Power and Bright Glory every where for the bringing down and laying waste of every false Birth, and the works of it, and bringing forth the Birth of the morning of his sweet day, through this Nation, and Nations, to the magnifying, renowned and exalting his blessed Name forever, which is the breathing and travail of your tribulated Brother,

C. M.

POSTSCRIPT.

Dear Friends every where, feel that divine Hand and mighty Arm that gathered you out of the rowlings and tosings of the Nations and People, into the sweet safe habitation of *Israel*, where you may dwell alone out of the defilements of the Nations, where the hiding place will be known until the word of the Lord be fulfilled and his Indignation pafs over to accomplish his own determination in the Earth.

A N

AN
EPISTLE
TO THE
Mens and Womens
MEETINGS
In and about the
City of *LONDON.*

Dear Friends, Brethren and Sisters,
Partakers of the heavenly Calling of
God, through Jesus Christ, in the
Riches of his Love, in this his Gospel-
Day, wherein he hath made bare his ho-
ly out-stretched Arm of eternal Salvation,
for the gathering, and saving, and thereby
P 3 bringing

bringing many Sons and Daughters to Glory.

Grace, Mercy and Peace, with all the Fruits of the Eternal Spirit, from the Fountain of Mercies and Blessings, be multiplied in and amongst you, and all the Flock and Family of Christ Jesus every-where : Dear Friends, being led in Spirit, into a deep sense of the tender Mercies of the Lord, extended unto you in unexpressible Visits, in the Power of the Most High, living Waterings, holy Dewings, daily Instructings, and wonderful Preservations that you have & do enjoy, and what God hath wrought and would work amongst you, and to what you are called ; I say, in the unexpressible sense and sight hereof, my Soul is deeply affected and bowed before the Lord our God ; in which frame of Soul my Spirit is stirred in the dear Love and Bowels of Christ Jesus, to exhort all to stand fast in that Liberty unto which you are all called, which is the Liberty of the Sons and Daughters of God Almighty ; a glorious Liberty from the imbondaging Power of Hell and Death,

under which we were Captives. Now, all you that are witnesses of this Liberty, I say unto you, in my Father's Love, good Will and Counsel, Watch diligently in living subjection to the holy Power of an endless Life, that in nothing ye may be intangled again with any part of the Yoak of Bondage, under which we could not serve, please, nor worship God aright.

And now, forasmuch as the Lord God hath not only called and gathered you from off the barren Mountains and desolate Hills, but also to his holy Mountain, so that you may walk where there is no hurting nor destroying, rending and dividing, and here are preserved, where you see every barren Mountain and Hill, unto which they go that go from the holy Mountain of God, where the hurting dividing Rents and Schisms are, against which, Judgment of Truth is set.

Dear Friends, Brethren and Sisters, who appertain unto the Flock and Fold of our blessed Shepherd, walk ye, as he walked, in the harmless Life of Inno-

cency : Oh ! let none cast off his Heavenly Yoke, nor cast away his spiritual Burthen, nor get above his Crucifying Cross, into any fleshly Liberty, nor self-Exaltation ; but let the dread of *Israel's* God be on your Spirits, eying your excellent and high Calling, not only out of the World, Its Ways, and impure Religions, and fallen Worships, and into a Testimony against such, but further into the spiritual Worship, therein to be Exercised Night and Day in the Temple of the Lord ; and not only so, but into an unexpressible Care and Concern for others. Oh let the deep sense of this Heavenly Call and Requiring of our Heavenly Father, weigh upon all your Spirits, according to the unexpressible weightiness of it. And I am to put you in Mind that you are above many of the called of God ; Set as a City upon a Hill, in the view not only of your Friends but Enemies ; therefore as you tender the Honour of God, and your own Souls welfare, and *Zions* Prosperity, walk in the self-denying path ; and those that God hath any way honoured with a service in his

Church

Church and amongst his People, This Counsel is given me to send unto you, not in my own Name, but in the Name of the Almighty God, Seek the Honour that comes from God only, and walk before his People, his tender Lambs, and Babes, and little Ones, in the self-abasement : Oh ! humble *Self* to the Death, even to the Death of the Cross of Christ Jesus ; for any getting out from this Path, they will Hurt instead of Healing, Starve instead of Feeding, make Naked instead of Cloathing, &c. Oh ! the blessed Words and Practice of Christ Jesus, who knew what there was, even in his Disciples, that would seek who should be Greatest : He taught them, by setting a Child amongst them ; he girded himself with a Towel, he washed their Feet ; shewing thereby, not only that if he washed them not, they could not be Clean ; but also shewed them, how they should walk and do for one another : Who also said to Peter, *Lovest thou me more than these ? Feed my Lambs* ; which he repeated again and again, in universal Care, and unexpressible Bowels, to his

his Lambs and little ones, and that he might perform his Duty well. Friends, let us all walk as we have him for an Example and a Captain; and this opens in my Soul, that the greater the growth is in the Seed Immortal, and keeping in the spiritual, and cleaving to it, the more Self will be abased and denyed, and the more will the interest and weighty Concern of Truth be in every ones Eye, seeing the Glory of God, the good of Souls, and of the welfare of his People is concerned in the care and diligence, and in the performing that service in the Church of Christ, which every one is called unto, &c.

And Friends, be very diligent in all those your Meetings, and all other Meetings, and when met be as diligent to wait upon the Lord, with tender breathings in the girding up, with the girdle of Truth, the loynes of your Minds, to wait on every occasion, for the fresh descendings, fittings, capacitatings thereby of the pure Heavenly Wisdom which is pure and Peaceful. And set not about the affairs of Truth without some feeling and helping of it, for this

I have seen, No parts nor acquirements whatever without this guiding, coun-selling, instructing Wisdom of the Lord, will carry on truly, or effect rightly the affairs of Truth, although it be in outward things. And my Heavenly Father whom I have Loved and Feared from very tender Years, hath shewn me that in the sensual wisdom stands the strife, and out of that Ground arises the exaltedness, haste, rashness, Schisms, Rents and Sects, &c.

And therefore in the Meekness and Gentleness of Jesus, treat one another ; and if any feel their Spirits warmed, and not with the Heavenly power of God's Love that guides to speak tenderly and respectfully one unto another, let such an one, saith the Spirit of Truth, sit silent until that is brought under, and the nature of the Lambs Wisdom and meek-ness comes up to leaven and rule the Heart, and guide the Tongue.

And you that are Rich and Full in the outward, you are charged of the Lord not to trust nor have confidence in un-certain Riches, nor to be puffed up out
of

of your places in the Body by reason thereof, but rather be the more humble in the Sense of the Mercy and Bounty of the Lord, and supplicate the Giver to give you Wisdom to be such Stewards as may be well pleasing in his sight, so shall a blessing be in your Basket and Store.

And Friends, live in self-denial and self-abasement in Meats, Drinks and Apparel, letting nothing of fulness lead you beyond self-denial, and so to forget the Afflictions of Joseph, many Distressed, Straitned, Imprisoned, Impoverished Members of the same Body.

And those that are Antient and much in Truths service, in all Humility Labour and Delight to bring up the young into those Services; and when any Son or Daugh terin Simplicity and as Enjoyers of the new Wine in some little measure, speak as Children, help them, strengthen them, making forth their Words, bring up their Testimony, open their intentions as ye feel them, taking them by the hand, and bowing to their state, in honouring the lowest Members, so shall not the

tender

tender bublings up of Life be stifled, nor the tender Grapes bruised, but all preserved, and the Lord thereby honoured. For I testifie, in the Power of the most High, as it is given me, Know, He will Abase all that Exalt themselves, and they shall be brought low ; and all that seek themselves, and their own honour, the Lord will discover, &c.

And, dear Friends, and Brethren; and Sisters, Watch over the Flock of God, over which he hath made you Overseers, that the reading and dividing *Spirit* of Opposition may not enter secretly ; Visit, Exhort, Seek, Warn, Reprove, and set Judgment in the *Lord's* Power and Counsel, over all that which would hurt or harm the tender Flock of God, the Way and Works of which destroying Spirit the *Lord God* will blast, and the bringings forth and product of it Consume, with the brightness of his Arising and Coming, and blow away with the Breath of his Mouth.

Finally,

Finally, Friends, Brethren and Sisters, Be of one Mind, and dwell low, live with and in *Life* it self, deny your selves ; be in the daily bearing of the Cross of Christ Jesus, that Crucifies you to the World, and the World to you ; live above the World's Heights and Depths, Joys and Sorrows, for a sore and dreadful Day will the Almighty God bring upon the World that lies in Wickedness ; and a bitter Cup must many of the Inhabitants of this Nation and that City drink off.

But if ye walk with God, and grow to him, you shall know the hiding-place of his Love, wherein safety is, and Bread and Water shall be sure and certain to your Souls : And the Lord God Almighty cause his Power in great Glory and Brightness, more and more to Arise amongst you, and send plentiful Showers of divine Rain, and cause his sweet Evangelical Dews to descend Morning after Morning, on your Souls, in your Meetings and Families, through which ye may be kept Green and Fresh, like the growing Innocent *Lillies*, and
lovely

lovely as a *Rose of Sharon*. The Lord God of our Life warm all your Hearts and Souls, with his warming Sun-shining Beams of Glory, and cause you in the inward Man to partake of the Blessings of the second Covenant.

So, having done the Will of my God, and eased my Spirit before him, I commit you to the Word of God's Grace, that is able to build you up in God's most holy Faith, and give you an eternal Inheritance with his Saints in *Light*, which is the earnest Breathings of your Travailing Brother, in the Labour, Tribulation and Faith of the *Gospel*.

Charles Marshall.

*Glory and Honour, Might, Majesty, with
holy Renown, and Immortal Domini-
on, be ascribed, with living breathing
forth high Praises, to the Lord God,
and the Lamb, who Reigns in Zion,
and before his broken-hearted bowed-
spirited Ones, Gloriously.*

Q

A

C O P Y

O F

Charles Marshall's

Epistle to Friends,

In and about BRISTOL.

*Friends and Professors of the Truth, in
and about Bristol,*

THIS to you is my Message, in the Name of the King of Kings, and Lord of Lords.

Let all Flesh be silent before the Lord, amongst you ; cease from a multitude of words, that is not from the guidance of the Word, which was in the beginning ; and cease from those Discourses that draw the Mind out from an inward deep

deep sense of the invisible immutable Power of the Lord God Almighty, that is at work to sweep the house, and cast forth the Defiler of the Temple of the Lord.

Friends, I say again, In the Name and Authority of the King of Heaven and of Earth, whose Embassage this unto you is : Let an outward and inward Silence come over all your Families and Assemblies before the Lord ; and let the Lord arise in all your Hearts, Families, and Assemblies, and wait upon him in his great Dread, to feel more, and more, of the Word of his Holiness. And Tremble, Tremble, Tremble, at it ; I warn all in his Power, that is upon me at this time, thus to Write.

And let all Pride, Superfluity, and all Loftiness, in the Enjoyment of perishing Things, be searched out, in all Families, even every hidden thing of *Esaū's Mountain*.

And in the Dread of *Israel's* God, Let all mind their latter end, that the Grave-cloaths, and Winding-sheet, become their Swaddling-bands, and you not in a pre-

pared state for it, my Soul is filled with the Love of my God, and my spirit is overcome with the Dread of the Lord's Power, who will hasten his great Work amongst you, which will affect the Hearts of Thousands, with Fear, and Dread, and Love to God.

And oh, Flock of God in *Bristol*, Thou shalt be as a Garden of Roses and Lilies, thy seent and favour shall refresh many Thousands ; thy beloved shall be to thee as a Fountain of Gardens, and as an endless over-flowing Spring of Living Water ; the Destroyer shall be destroyed out of thy Habitations, and the Waster from thy Dwellings. The Lord Almighty will touch the Mountains, and they shall melt, and the Hills shall dissolve like Snow ; and a low broken-hearted People shall you be ; then shall the Travails, and deep Exercises, which are before the Lord this day, be remembered with great breakings of Heart.

So Dear Friends, that are tender in Spirit, keep inward with the Lord, and move not out of his Power, I beseech you, but let the Fear of his great Name be

be upon you night and day ; and be not drawn forth by any occasion, out of the Habitation of Light, in which is the Armour of Righteousness ; keep to the Oracle, live in the Covenant of God Almighty ; go not before, nor stay behind, and the Lord will be with you, you shall see it, in whose Name I send this amongst you,

Written in the
Year 1677.

*Who am your Friend and
Brother in the Labour,
Tribulation, and Patience
of the Gospel of
Peace, and a Servant
of the Living God.*

Charles Marshall.

A Tender

Visitation of Love,

TO THE

Called of God, every where; being a Testimony to the Precious, Ancient, Sweet, Living Power of the Everlasting God.

Dear Friends,

Gather you every where Inward, into a feeling of, and continuing with, and subjecting unto, the Glorious, Precious, Ancient, Living and Mighty Power of God: and let all diligently attend its Workings, Teachings, Leadings, Openings, and Operation, that by it a search may go through all Hearts, all Families, and Assemblies, that all that Grieves his holy Spirit, and is offensive in the pure Eye of the Lord, may be sought up, and every Garden view'd to see what

grows

grows there, that every Plant that is not of the Lord's right hand planting, may be discovered and pulled up : For, Friends, under the weighty Dread of the Lord God Almighty is my Soul exercised at this time to say unto you, the Lord is arising to Prove, to Try, to Fan, to Purge, and Refine, for the Day grows on that will burn as an Oven, but what shall Abide, and what may Abide. Let this be the Examination : For the Lead, the Tinn ; yea, also the Reprobate Silver, will pass away in this refining Fire. And that which may have the likeness of Gold, and is not of a pure enduring Nature, will vanish and leave all poor that possess not this Gold.

So Dear Friends, every where, I say unto you, in the Dread, Awe, Fear, and Name of the Lord, haste, haste out of all that is not weighty, out of the Nature that keeps the Soul in any Bondage and Distance from the Lord. Yea, Hasten out of the state of Professing the Truth, in a nature and spirit contrary unto it, which grieves the Spirit of the Lord God. And all, Dear Friends, every

where, the pure Cœlestial Eye of the Lord that runs to and fro, beholding the Evil and the Good, sees all States and conditions, all false Ways, and false Births, all that run from the daily Cross, and all that lose the sweet lovely Image of God, and are growing up in another Image in the House of Imagery, and walks in the Land of Grayen Images, and all that depart out of the sweet tendering Heavenly Wisdom into that which is Earthly and Sensual, wherein there is a priding in the openings opened in the Day of Tenderness, who are increasing in that Knowledge which will bring increases of Sorrow growing into that state of being Fast and Strong, that must be fed with Judgment, and sees all that knows the Truth, its Way and Work, and comes not into Obedience unto it. I say, the pure Immortal Eye of the Eternal Ever-living God sees all these States and Conditions, and all the By-paths and Crooked ways the Souls Enemy leads into, and his holy Power is arisen, to bring them all to Judgment. Therefore hasten, hasten, who are concern'd herein,

herein, to meet the Lord God Almighty in the way of his Judgments. Bow, bow, unto the pure Power of the Lord, feel it in its Burning and Consumings, where there is matter that Hurts the Soul, that Bondageth the Soul, and Darkneth the Understanding, that so all may be Comprehended down under the Dominion and Reign of this Glorious Power, through its Consumings and utter Destroyings and Burnings up all that is contrary unto the Divine Nature thereof. In which Power Immortal Peace is known with the Lord, through his blessed Work of Spiritually slaying the Enemy, and thereby is the Reconciling to God through Christ Jesus our Lord. And, all Dear and Tender Friends, who are Lovers of this sweet Ancient Power of the Lord, and have Heavenly Tastes thereof, and sweet Precious Openings thereby : Oh Dear Friends, dwell with it, and in it, and it will give you your Souls Desire, Crowning you with Dominion over the Man of Sin, his Root and Fruit, and in it will your Inward Man, in Spirit, walk with

with God who is a Spirit, and to obtain that which *Enoch* obtained, even that consolating Testimony that you please God: And therefore all Friends every where, wait for the fresh Springing and Glorious arising of this Almighty Power of the Lord, that it may shew it self signally every where, Rending all Vails, Breaking all Bonds, Opening all Graves, Raising up all Souls into Life it self, that in all your Assemblies and Meetings every where, this Testimony you may have, Life and Immortality is brought to Light, and in it may Rejoyce with Joy unspeakable and full of Glory; because this Immortal Power Reigns over all, Flows over all, Waters over all, Melts down all, Fills all, Sweetens all; that in the Enjoyments of its Spiritual Fillings, holy high Praises, Spiritual Thanksgivings, in the sweet Spiritual Melody of Eternal Life, may rise, spring, and be offered up in the sweet overcoming of his Love, who is the mighty Power of God, unto Salvation, that so all that's false and wrong, that grieves the good Spirit

Spirit of the Lord, may all be driven and carried away before the mighty Stream, and strong Flowing of this Immortal Power of the Being of Beings.

And now, all you Lambs, and Babes, and weak Ones, and all you Suffering, sincere Ones, Under the Buffetings and Temptations of your Souls Enemies, and all you Prisoners every where for the Testimony of Jesus, in all your various Exercises, Tryals, Streights, Necessities, and Temptations ; and you Mourning Tribulated Servants of God for Sion's sake, whose Souls have been Oppressed, Grieved, and Bruised under the sense of the Crushing, Bruising, and Treacherous work of Sion's Enemies. Look up to the Lord God of Tender Compassion, who hath, and is bowing his Ear to the Cries, Groans, and Supplications of his Oppressed, in every state, whose Souls Love the Lord, and have Chosen his Streight Ways, and Pure Paths of Self-denial : Feel, feel, the arising of this Immortal Power of the Lord, which will help over all Weakness and Insufficiency, over all Streights, Sorrows, and Tempta-

Temptations: Arise, arise, in the Arising and Immortal Power ; for the Lord is arising in the Land, and his Work shall prosper, and his determined Counsel, which he hath caused to be Proclaimed therein, he is bringing to pass. Woe, Woe to the Wicked ; let their Profession be what it will, it shall go ill with them : But to the Righteous, saith the Lord, It shall go well. Be therefore encouraged, for the Lord strong and Mighty is on his Way ; ye tender People of the Lord every where, that diligently wait upon him with Brokenness of Heart, and Contriteness of Spirit, Heavens Windows over you shall be opened, and Showers of plentiful blessings shall shower down on your Souls. You Hungry Ones, you shall be fed with the Bread of God ; and ye Panting Ones, you shall be Nourished with the Virtue of Immortal Life ; and ye Thirsty Ones, ye shall be abundantly Refreshed with the New Wine of the Kingdom of God, handed to you by the Hand of Power, in the Cup of his Salvation. But the High, the Haughty, and

and the Rebellious, the Stiff-necked, shall mourn ; and the Tongues that have been lifted up against the Work of the Lord, and the bringing forth of his Power, shall be Gnawed for Pain ; and the Lord will smite the Proud, and confound the Enterprizes of the Sensual ; and his Power shall go over all, and tread down all thine Enemies, Oh Sion, that gather to this Immortal Power, and with it continues, and to it subjects, it's Brightness and Glory shall be thy Covering, which is the Testimony, for the Glorious Lord Omnipotent and Omnipresent,

*Of your Dear Travelling Friend
and Brother, in the Labours
and Travel of the Gospel of
Peace.*

Charles Marshall.

Tetherton the 16th
of the 8th Month,
1679:

A N

A N

EPIS TLE

IN THE

Love of God,

To Friends every where.

Dear Friends,

WHO have been visited with the Morning of the Heavenly Day of God's everlasting Love, and have seen the clear Inshining of the Celestial Light thereof, through which the ancient, precious way of Eternal Life is cast up in the view of your Understanding, in the sense of which Mercy, and unexpressible Kindness of the Lord, which unto you hath been largely Extended,

tended, your Hearts have been tender'd before the Lord : Dear Lambs and Babes of my Father's Fold, in the Bowels of unexpressible Dearness is the Salutation of my Love and Life unto you, and in the pure stream of Love and Life, and precious Power of the Lord, I say unto you, Walk on in the Heavenly Path of Life, and Way of Peace, the Mark is before, the Glorious Prize, that all shall obtain that run well. Therefore in the Name and Power of the Everlasting God, cast off every Weight and Burthen that hath hindred, or would hinder you, and now walk on towards *Sion's City*, the Palace of the Great King, where he Reigns before his *Ancients* Gloriously : Shut out all weakning and discouraging Thoughts and Reasonings, and come away in this the day of the Arisings of the Glorious powerful God of Heaven and Earth, who in this his day is freshly Visiting his Inheritance, causing his latter plentious sweet Rain of Love, Life and Heavenly Virtue, to descend abundantly thereon. And therefore all every where,

where, who are convinced of the Heavily Truth, in the Dread, Fear, and pure Awe of the Almighty, wait to be capacitated to enjoy what the Lord is now plentifully Dispensing of the Increases of his Goodness and Blessings. And the way to be so capacitated for this precious Spiritual Enjoyment, is, diligently to wait upon the Lord in the inward, sweet, retiredness of the Mind and Spirit; in the feeling of, and subjecting to that Heavenly Leaven that Leavens the whole three Measures; so shall every one come to receive the holy Divine dispensings of Love, Life and Nourishing Virtue, whereby the inward Man grows up in strength and stature, and so comes to have an Heavenly Place of Joy in the Mansion House of the Lord. So to the Heavenly sweet Comforter, to his Teachings, Leadings, and Feedings, I commit you all every where, and rest in the satisfactory Knowledge of the Prosperity of the Lord's Work,

Your Brother in the Labour, Tribulation and Hope of the Gospel of Peace. Charles Marshall.

Postscript.

And Dear Friends and Brethren,

THe Lord hath suffered several Trials to arise, since we have been a People, through which there hath been, and is, a Sifting and Winnowing; but as you grow in the Knowledge of him that is True, and Abide in him that is True, you shall receive a certain Understanding to know him that is False, and so are preserved in the Word of his patience, from entring into the hour of Temptation, that all those fall into that go from the Heavenly into the Earthly, in which grows the heady, stubborn, and murmuring Birth of Sensuality, which is born after the Fleshly Wisdom, and therein makes War with the Birth that is after the Spirit, which the Lord Almighty hath and will Debase and Consume, by the brightness of his Appearing, Arising, and Coming, and by the Breath of his

R

Mouth;

Mouth ; and many Hearts shall be broken with the Joy of the Lord, and overcome in the Power of his Love, who is Arising, ah Mournful Sion, to Comfort thee, through accomplishing thy Spiritual Warfare, and laying low the Enemies of thy Prosperity ; causing more and more thy Light to come, and break forth as Brightness, and the Glory of the Lord to Arise on thee, *Amen, Amen,* faith my Soul and Spirit.

C. M.

A N

EPISTLE
TO THE
Womens-Meetings.

My Dear Friends,

WHose Souls love Mount *Sion* and *Jerusalem* that is from above, the Beautiful Dwelling Place of the Redeemed,

deemed, where the Glory of the Lord shines, the Tree of Life grows, and the River of Life runs. Meet you together in the Adorning of the Ancient Vertuous Holy Women, and wait to feel the Spirits gathered down into the Deep, where the Wonders of God is seen, and where Life, and Power, and Wisdom from above, spring into the Immortal Soul, by which you will be opened to the Lord, and one unto another. And Dear Friends, You here fitting in great Humility before the Lord, his precious Living Power, will spring amongst you, which when you feel warming your Hearts, and in it any of you open your Mouths, keep within the compass of the Motion thereof, so shall you minister Refreshment, and come to no Loss, nor hurt in your selves. And dear Friends, stay not behind the Motion of the Power, nor go not beyond it; begin, continue, and end, in that in which the Kingdom of God stands.

And now, forasmuch as there is a Spirit of Contention risen, that would

divide from the precious Shepherd of *Israel*, and scatter Lambs from Lambs, and Sheep from Sheep, and all from the fold of Everlasting Rest and Safety, in the Power of the Lord God Almighty stand over it, and in the Life of Righteousness Live it down, and let none have an Occasion to say that any of you do Exercise your selves in pulling the Mote out of others Eyes, and not see a Beam at home in your own, and Families. Therefore in the Name of the Lord Jesus Christ, be Careful, Watchful, and Circumspect at home, to keep down Evil in your Children and Families, that under the Conduct of the sweet saving Wisdom of God Almighty, you may be managed, that so you may Live down all Evils and Opposition, and stop the Mouths of all Gain-fayers with your upright walking.

And Dear Friends, and Hand-maids of the Lord Jesus, Let the Remissness, Carelessness, and Opposition of them that give up to the Enemies Leadings, and thereby Neglect to serve up their Generations, according to the Will of God, be

be Ensamples unto you to beware of Un-watchfulness, that you that stand may take diligent Care, and walk in the Lambs Innocency, that day after day, more and more of the nature of Meekness, Patience and Temperance, and the Fear of the Lord, may appear in you; that your Just, Careful, Watchful, Awful, Tender, Liying, Pure, and Unrebukable Walkings in all your respective Places, may Preach forth the Life of Jesus. And then the Lord will bless you with Dominion, over his and your Enemies.

And Dear Friends, Endeavour not to reason down; but as I said, In the Name of the Lord Jesus Christ, live down all Opposition and Contention.

And the Lord will hasten his Work, to put an end to that which this day dis-honours his Worthy, Glorious, Renown-ed, Dear Name. So keep your Meetings in the Name of the Lord Jesus, our Lord, Leader, Commander, Saviour, Shepherd, and Bishop of our Souls, who will supply all your Wants, and bow down his Ear to your Cries, in the sense of your Wants, and Answer your Sup-

plications, Tears, Sighs and Groans. God Almighty be with you, and fill you with the fillings of his Life and Heavenly Wisdom, is the Breathing and Travail of the Soul of your bowed-Spirited Friend and Brother,

Charles Marshall.

POSTSCRIPT.

AND the Lord Almighty cause a Plenteous, Pleasant, Heavenly, Refreshing Shower to descend amongst you, that thereby you might be as a well-watered Garden, that all may be melted and dissolved down into that Heavenly Frame of Spirit, that may make you shine in all your respective places and dwellings.

And Dear Friends, Manage those Affairs of Truth presented before you, in the grave Heavenly Wisdom, and be swift to hear, and slow to speak, that in the comely ordering of the Heavenly

Wis-

Wisdom, you may be ordered, and weigh things ponderously before you speak; and have a Care, I beseech you in the dread of my God, of many's speaking together, for that loseth time, grieves and hurts the Understanding in the Matters treating of; but weightily wait, to see things first clearly, and how you may be Co-workers together, and Helpers, and then speak one by one, so will you go through things in a short time, and come to Comfortable satisfactory Conclusions, and in the End, part in Heavenly Contentedness of Mind, in the sense of the Lords helping you along in his Work and Service. God Almighty be with you, and Bless you with his Heavenly Presence, Power, Light, Life and Glory, *Amen, Amen.*

*Let this be read in the Assemblies
of Women, in the Fear and
Feeling of the Power of the
Lord of Glory; and Copied
Carefully, and sent Abroad.*

Tetherton the 23d.
2d Month 1697.

C. M.

A N

Epistle to Friends.

Dear Friends, Brethren and Sisters,

Who have been visited with the Morning of the Eternal Day, and by the mighty ancient Arm of the Mighty God, gathered from the barren Mountains of lifeless Professions ; and called to come to the Mountain of the Lord's House ; Grace, Mercy, and Peace, Life and Divine Virtue, God Almighty multiply and increase in and among you all, *Amen, Amen,*

Dear Friends, A necessity is upon my Travailing Soul, this to say in the Name of the most high, your growth, increase, and preservation is alone in that which first reached unto you, and gathered you, namely, the mighty Power of the Living God ; and therefore, dear Friends, wait diligently in that lowliness of Mind,

and

and contrition of Heart and Soul, wherein you may have an increased Knowledge thereof, and its bright Powerful Arisings and Appearing amongst you, without which you cannot be safe, nor bring forth any thing that is truly acceptable in his sight ; for without this all Testimonies and Performances are lifeless and senseless, in which the Lord hath no Delight, nor doth take Pleasure in : And therefore in the sense of the Heart-breaking Love of my God, this Counsel ariseth unto all Friends, in all your Assemblies, and Families, Wait diligently to feel this Living Power of the Lord to spring in strength and might in all your Souls ; and when felt, bow with all your Hearts unto it, so shall you know that the Mind thereof is purely to purge away all the Dross, the Lead, the Tinn, the Reprobate Silver, and to make a clean Habitation for him to Appear and Dwell in. And as the pure Power of the Lord is set in its Arisings, it will search throughly, and find out all that nature that is not, nor can't be at Unity with it, nor with his Works ; the burning

burning up of which nature is known, and so the Power of the Lord appears, and makes chosen Vessels to bear his Name, and to Honour him in your respective Places.

And, Dear Friends, In this is the Living Cross of Christ Jesus known, which Crucifies to the World, (mark) and the World to you, in which all will be preserved in the pure Awe, Dread and Fear of the Almighty God ; and all that is here truly Expressed, grow to God, and come up into his Service, to serve him in their Generation, according to his Will, knowing their Places in that Body which Edifieth it self in Love ; where all is led up in the pure sweet Unity, none moving out of their proper places ; he that speaketh in this, speaketh as the Oracle of God ; and they that hear in this, hear so also ; and a few Words heard in the Motion of the Glorious Power, is of more service than thousands spoken out of it ; for that burthenes and grieves the Spirit of the Lord, and they that are in the tender sense thereof.

And

And here tender Friends, Brethren and Sisters, Wisdom from Above descends into your Souls, and as in it, and with it, under the Conduct thereof, in the Almighty Dread of the Lord God Omnipresent, you managing the Affairs of Truth in all your Meetings, Heavenly Blessings and Prosperity will attend you, strengthening and encouraging you, and the whole Flock and Family of God.

My dear Friends, This further lies upon me to say to Parents, Masters, and Mistresses of Families, in the Fear and Counsel of the Lord, Watch over your Children and Servants diligently, and let your Souls be lifted up with strong Cries and Supplications to the mighty God, that your Families may be brought under the Government and Seasoning of this sweet precious Power of the Lord, that in this you might Rule well. And to young Men and young Women, and Children, I say, Let the dread of this Power be over you, keeping you in that blessed sole state of Fearing God Almighty, and Trembling at his Word.

And

And here it will be the Delight of Children, to Love, Honour and Obey their Parents, and Servants to perform their Services Truly and Faithfully, as in the sight of God, in their respective places. Finally, Dear Friends, nothing but the bright shinings, and pure operation of this Power, and Living Obedience therunto, can keep and preserve you a savory People. And therefore, once more, I say, in the Name of the God of Truth, wait for the increasing feeling Knowledge of it, and cleaving fully to it, so shall you be defended and fenced about. And as the Mountains were round about *Jerusalem*, so shall a Wall be round about you, even the Compassing, Antient, Honourable and Renowned Arm of God Almighty, which alone can fence out the Wild Boar of the Forrest, and the Roaring Lyon, that now goes about seeking for an Entrance to destroy and lay waste the Heritage of the Lord God Almighty, be with you in your Meetings and Assemblies, together, in which you answer the Lord's leadings.

And O that his Heavenly Blessings,
Rain, and pure Refreshings as sweet
Dews may plentifully descend among you
to your great Joy and unexpressible Con-
solation, that high Praises may be in
your Souls to the Lord God that Ru-
leth and Reigneth, and to the Immacu-
late Lamb that sits with him upon his
Throne of Celestial Glory ; to whom
my Soul renders Might, Majesty and Do-
minion, for his daily Arisings, bright
goings forth of his mighty Power, for
he is worthy to receive all Honour and
Glory, with Heavenly Renown, for ever
and ever, *Amen, Amen.*

*Your tender Travailing Brother, in the
Fellowship of the Gospel of Life and
Salvation.*

Charles Marshall.

P O S T S C R I P T.

Dear Friends,

THE Lord's Living Call and Coun-
sel unto you all every where, is,
That

That you diligently feel after, and wait for the living Operations of that True Power of Love, which brings to true Contrition of Spirit, that under the Mighty Hand of the Lord in dissolving Life and Power, all the Families of Friends may be humbled before the day of the Lord's Humbling the People in Judgment; that in that day you may be favoured of the Lord, as those were that sighed for the great Iniquity of *Jerusalem*; so you being made sensible of the grievous Oppressions of the Iniquity of the Land of our Nativities, may with strong Cries and Groans Night and Day, Cry mightily unto the Lord God of *Sabaoths*, for the finishing of the Sins thereof, and bringing to an end its great Transgression, that so it may enjoy deliverance, and thereby a *Sabaoth*.

C. M.

AN

Charles Marshall's *EPISTLE* to Friends, chiefly at Bristol,

Dear Friends,

Who are Called of God, by the Heavenly Voice of his Spirit, out of the World, its evil Ways, evil Works, vain Worships, and corrupt Nature, to walk in the way of the Lord, and take up the daily Cross, which Crucifies you to the World, and the World to you, and brings you to the Divine sweet Nature of God, in which is Life, Virtue and Peace. Dear Friends, Travail on in the Faith of God's Elect, be not dis-couraged at the Mountains and Hills, the Sea nor *Egyptians*; but look to the fiery Pillar of God, the Preservation of his Called and Chosen; stand still in the Light of the Glorious Gospel, and see the Salvation which the mighty God will bring this Day, unto all that endure in Well-doing, not looking out, nor wavering in your Minds, for all that so doeth,

doeth, Darkness, Weakness and Offences comes in, and so starts aside like a broken Bow, fall short through Unbelief, and Dyes in the Wilderness, and obtains not the Promise ; but all that keeps in beholding the Splendor, Loveliness, Amiability, and Divine Brightness of the Truth, they look over all here below, of the Fading, Uncertain, Corrupting Treasures and Pleasures of the World, which perish in the using ; therefore gird up in the Power of the Lord, arise, shake your selves from the Dust, the Serpents Food, and go on in the Name of the Lord, Run in the Heavenly Chariot of Life, the Heavenly Race, and do not look upon the present Mess of Pottage, the Enjoyments of this Life, and lose both Birth-right and Blessings from the Immortal Fountain of Eternal Delight. Ah ! Dear Friends, Consider how good the Lord hath been to us, how he hath made bare his holy Arm these many years, how he hath Risen early in Excellent Power, and sent forth his Labourers, who have neither spared their Lives nor Substance in their Travails

vails to bring to you the Message of E-
ternal Life ; Ah, the Plowing, Digging,
Dressing, Pruning, and Watering that
there hath been for many years ! The
Fitting and Preparing, Nursing and
Feeding, Strengthening, Encouraging, that
you might come into that Frame of
Spirit, able to endure the Day of the
Proving and Trying the many Profes-
sions and Professors of God and Christ !
How hath the Power of the Lord God
Almighty work'd to settle you, in every
place, that profess the Light of his holy
Morning, on the Rock; that you may stand
in the Tempestuous Day, and proving
seasons of Foundations and Buildings,
which was declared and sounded in your
Ears, in the Power and Demonstration
of the Spirit ! Blessed are all them that
are not offended in him, nor with any
thing that he worketh or permitteth
to come to try and prove, to winnow
and to sift ; he hath a care of all that
have a care to walk sincerely before him,
and lives to him in the Spirit of the
Gospel, the Angel of his presence is with
you every where, in all your Sufferings,

Imprisonments, Strippings, and Impoverishings ; he remembers you in all Straits, and is near to you when Fainting would overtake.

Ah poor oppressed Sion ! Thy God beholds all, and looks in the Morning-Watches upon our Oppressors ; therefore let us live in his Nature who brings Peace on Earth and Good Will to Men. Let us meet the furious Angry Man in his Lamb-like Nature, whose Meekness shall out-live all Malice ; resolving, if we Live, to Live with and in him, and if we Dye under our Sufferings, to Dye in him ; the God of Glory is with us, his Fountain is unsealed, his River Shiloh flows, the Windows of Heaven are opened, his Showers descends, Visits, Visits, from the Throne of his Eternal Glory is experienced, which Comforts our Souls in the midst of many Tribulations, which brings forth an Offering of Thanksgiving, and Sacrifices of high Praises to him that Rides upon the Wings of the Wind, and Spans the Heavens as with a Span, Binds the Sea as with Swaddling-bands, and Commands the

the proud Waves ; this is our God, we will trust in him. Finally, Dear Friends, Live in that Love, every where, that gives Dominion over Enmity, and over every Thought, Word and Action that rises from that Root, grow to God in the Root of Life, so shall you be preserved Alive, Fresh, Green, and in Sweetness of Spirit before the Lord.

GO D Almighty Visit you all every where, in the Glorious Descendings of his Immortal Power, and Shine amongst you all in his Divine Brightness, in whose Love I am your Friend and Brother, in the Tribulation and Patience of Christ our Lord.

The 9th Month,
1683.

C. M.

A

Tender Visitation

IN THE

Love of God,

UNTO

All People every where ;

Particularly Unto

The Inhabitants of *Wiltshire*,
Gloucestershire, and *Bristol*.

A N D

To my Neighbours in and about *Tether-ton*, *Calloways*, and the adjacent Towns
and Villages.

By *Charles Marshall*.

London, Printed by *T. Sowle*, 1704.

~~SECRET~~ ~~NOTICE~~

Jer. 21. 8. And unto this People thou shalt say,
Thus saith the Lord, Behold I set before you the
Way of Life, and the Way of Death.

Prov. 6. 23. For the Commandment is a Lamp,
and the Law is Light, and the Reproofs of In-
struction are the Way of Life.

Prov. 4. 13: Take fast hold of Instruction, let
her not go, keep her, for she is thy Life.

2 Cor. 5. 10, 11. For we must all appear before
the Judgment Seat of Christ, that every one may
receive the things done in his Body, according to
that he hath done, whether it be good or bad ;
knowing therefore the Terrors of the Lord, we
persuade men, &c.

Rom. 2. 9, 10. Tribulation and Anguish upon
every Soul of Man that doth Evil, of the Jew
first, and also the Gentile ; but Glory, Honour
and Peace to every Man that worketh Good,
to the Jew first, and also to the Gentile ; for
there is no respect of Persons with God.

A

Tender Visitation, &c.

Friends, Neighbours and Country-men,

AMONGST whom I have had my Conversation (in times past) in the fear of the Lord God of Heaven and Earth, (and now being a Sufferer in this Prison for Jesus Christ's sake) I am constrained in his tender Love to Visit you by these Lines, stirring you up to a serious and tender Examination and Consideration, *What Way you are walking in?* seeing there is but *Two Ways*, as Christ Jesus saith, *Mat. 7. 13, 14.* Enter ye in at the strait Gate, for wide is the Gate, and broad is the Way that leadeth to Destruction, and many there be that go in thereat; because strait is the Gate, and narrow is Way, that leadeth unto Life, and few there be that find it. Now commune with your own Hearts, and be truly still in

your Minds, and say unto your own
Job 22.15 Souls, *What Way are we walking in?* For
sa. 45.17 Christ Jesus here took no notice of the
many Ways and Professions of Religion,
Prov. 14.2 both among Jews and Gentiles, but plainly
concludes all people walking in one
of these Ways, namely, the wide Gate and
rov. 2.2 broad Way, or the strait Gate and narrow
Way. It's true, there are now many
Ways and Professions of Religion in this
Age of the World; but now, as then,
they are all concluded under these two,
om. 8.6. *The Way of Life, and the Way of Sin and*
10.27.7. *Death.* And as these Two Ways are
at. 3.8. contrary one to another, so are the Fruits
h. 15.2. different that are brought forth by Men
and Women walking in these Wayes.
11.15. All that are walking in the broad Way,
19.20. are bringing forth the Fruits of the broad
1.5.19. Way, which are, *Wrath, Murder, evil*
21. *Thoughts, Adulteries, Thefts, false Witness-*
ses, Blasphemies, which the Apostle also
summing up together, saith, are these,
Adulteries, Fornications, Uncleanness, Las-
civiousness, Idolatry, Witchcraft, Herred,
Variance, Emulation, Wrath, Strife, Se-
dition, Heresies, Envynings, Murthers, Drun-
kennes,

kenness, Revelling, * and such like, and
faith, that they which do such things, shall
not inherit the Kingdom of God: Now
these are the Fruits of the broad Way, and
of those walking therein. And this
Way is called *Broad*, because here men
may walk in their *Sins* and *Iniquities*, Prov. 4.
in the *Pleasure* and *Vanities* of their ^{15, 16.}
Minds; and the Gate is wide to receive
all that spend their precious Times,
both Morning and Evening of their Day, Ps. 86.11.
and not in the Fear, Awe and Dread
of the holy God: And here the Multi-
tude, as aforesaid, walk in this Way; Prov. 15.
for the Enemy of Mankind, the Devil, ^{9, 10.}
cares not what men may profess, in
words, of God, of Christ, the Kingdom
of Heaven, Religion and Worship, while
they continue walking in the *broad Way*,
which leads to his Kingdom of Dark- Pro. 4.19.
ness. Hence it was that the great God Mat. 15.7,
by his Servants, the Prophets and Apo- 8, 9.
stles, testified against their Worships and Performances, and that of several things, which were once commanded: And why? Ye may see it was, they had for-
saken the Right Way of the Lord, and
were

* Mark,
Neighbors
Revelling.
¹ Joh. 15.
²

Psal. 146. were performing their Worship in the same *Nature, Spirit and Way* they were sinning in against God ; their Hearts were corrupt, and Consciences defiled. And he complains by *Isaiah* (chap. 65. 2.) *I have spread out my Hands all the day unto a Rebellious and Gain-saying People, which walk in a way that was not good, after their own Hearts :* This Way that was not good, was the broad *Way*, in which they were, as now many are walking in, notwithstanding all their out-side profession of Religion : and as saith the Lord by his Prophet *Isaiah*, chap. 1. v. 11, 12, 13, 14, 15, 16, 17. *To what purpose is the multitude of your Sacrifices unto me, saith the Lord ? I am full of Burnt-offerings of Rams, and the fat of fed Beasts, and I delight not in the blood of Bullocks, or of Lambs, or of the He-Goats. When ye come to appear before me, who hath required this at your hand, to tread my Courts ? Bring no vain Oblations, Incense is an Abomination to me ; the New Moons and Sabbaths, the calling of Assemblies I cannot away with ; it is INIQUITY, even the solemn Meeting ; your New*

New Moons, and your Appointed Feasts, my Soul hateth, they are a trouble unto me, I am weary to bear them. And when ye spread forth your hands, I will hide mine Eyes from you ; yea, when ye make many Prayers, I will not hear ; your Hands are full of Blood. Wash ye, make ye clean, put away the Evil of your Doings from before mine Eyes, cease to do Evil, learn to do well ; seek Judgment, relieve the Oppressed, plead for the Widow, &c. So you may see, that no performances of Worship, or Service, were any longer acceptable in the sight of God, than they were performed by Men and Women walking in the Way of the Lord, denying themselves, and cleaving to the good Spirit of God, which the Prophet said God gave to instruct and guide them, but they rebelled against it. This is the broad Way Adam and Eve, through Degeneration, went into, when they disobey'd God, and transgressed his Righteous Law and Commandment. This is the broad Way that Cain walked in, when he slew his innocent Brother Abel : This is the Way that the Old World walked in, when they had

Acts 17.
23, 24, 25,
26, 27.
Isa. 55. 7.
Gen. 3. 17.
18, 24.
Isa. 43. 27.
28.
Gen. 4. 7.
8.
Gen. 6. 5.
6, 7.

- Gen. 6. 3. had, through disobedience, turned aside, so as that the Lord said, *My spirit shall not always strive with Man*; and it repented the Lord that he had made Man on Earth, and it grieved him at his Heart. This is
- Ier. 17. 15. the broad Way in which *Israel* walked when they had forsaken the Lord, the Fountain of their living Mercies, and provoked him to Anger both in the Wilderness, and through several Generations, as you may read in the Prophets, whom the Lord sent to testify against them.
- Cor. 10. This is the broad Way the Scribes and Pharisees were walking in, notwithstanding all their great Professions of Religion, who killed the Lord of Life and Glory, Christ Jesus. This broad Way is
- Iat. 27. that in which the apostatizing Christians walked, and are walking, which Jude pronounced Wo. against, because they walked in the Way of Cain. It was a going out of the narrow Way of Obedience, and walking into the broad Way of Disobedience, that brought the Judgments,
- amen. 2. Plagues and Calamities, Miseries and Depopulations of Nations and Kingdoms, from Adam's day to this day: 'Twas going

going out of the *narrow Way* of Obedience into the *broad Way* of Disobedience, that brought *Misery* on *Adam*, the *Curse* on *Cain*, *Destruction* by a *Flood* on the <sup>Gen. 3.17.
18.</sup> *Old World*, *Judgment* on the *Children of Israel* in the *Wilderness*, and sore <sup>Gen. 4.11.
12.</sup> *Plagues* and *Calamities* through several <sup>Gen. 6.5.
6, 7.</sup> Generations, as you may read even all along in the Prophets; and then what befel *Jerusalem* and that People, and since through the Ages and Generations to this day?

Now having in short said something of the *broad Way* and *wide Gate*, and of the Walkers therein; I am to say something of the *narrow Way* and *strait Gate*, which Christ Jesus saith, few find: This ^{Joh. 14.5.} is the *Way* called in Scripture the *Ancient Way of Holiness*, and is called *narrow*, and the *Gate strait*, because no double-minded Man can walk therein. For all ^{Jam. 1.8.} Mankind, that come to walk in this way, must leave their *Iniquities* behind; for <sup>Prov. 4.10.
29.</sup> there is no coming out of the *broad* into the *narrow*, but by *putting off* (as the <sup>Jer. 10.
23.</sup> Apostle saith) the *Old Man* with his *Deeds*; and this is effected by adhering, <sup>Ephes. 4.
22.</sup> joyn-

joyning to, and obeying the *Grace* that came by Christ Jesus; which the Apostle saith, *bringeth Salvation, teaching to deny Ungodliness and worldly Lusts*; and not only so, but leads into a living Godly, Righteously, and Soberly, in this present World: This makes manifest the

Broad Way, gives a sense of the Destruction it leads to, and leads out of it into

the *Narrow Way*. And albeit this *Way* is *Narrow*, and the *Gate strait* to Mankind in the Fall and Alienation from God, walking in the *Broad Way*, laden with

Sins, as before-mentioned, yet as Men and Women come out of the *Broad Way*, and from delighting in Unrighteousness, and come to delight in following the

Lamb of God, Christ Jesus, by his *Spirit*, who leads the Obedient on in the blessed Work of *Regeneration*, he will see that the *Way* of the Lord is a plea-

sant Way, and the *Just Man's Path a*

shining Light, that shineth more and more unto the perfect Day, and so shall drink

of the Brook of *Comfort* and *Conso-*

lation by the way, and say with *Solo-*
mon, In the Way of Righteousness is Life,

and

*Tit. 2.11,
12.*

*Isa.30.20,
21.*

Jer.22.36.

*Math. 19.
28.*

Isa.42.16.

Prov.4.18

....12.28.

and in the Path-way thereof there is no 13. 15.
Death : [Mark] Life to the Soul, is
Death to Sin ; here the Ransomed by the
precious Blood of Christ Jesus return to
Sion, with everlasting joy upon their heads.

But now, all that come to walk in
the strait Way, and enter in at the strait ^{Heb. 10.} Gate, must take up the Cross of Christ ^{20.}
Jesus daily, and deny themselves ; and in ^{Luke 9.}
the strength received by the Heavenly ^{23, 24, 25.}
Grace of God, resist and withstand all the
Temptations of the Devil, who Tempts
most to that Sin and Iniquity, he knows
Man is most prone to : But when he
comes to Tempt, and thy Mind is exercised
in the Light of Christ Jesus, thou seest ^{Prov. 2.7}
his Temptations, and thy Soul's Desires ^{8.} _{1 Pet. 2.9}
and breathing Supplications ascend to
the Lord God of Strength, for the lift-
ing up of his spiritual Standard in thy
Soul against the Temptations and Power
of the Enemy, in every evil Thought and
Inclination, in which the Enemy work- ^{1 Cor. 10.}
eth first. And therefore in Matth. 15. ^{13.}
vers. 18. thou may'st read, Christ Jesus
put Evil Thoughts first, before Wrath,
Murder and Adultery, &c. for there is a
time

time of Sin's **Conceiving** in the inward parts, before bringing forth and finishing; which the Apostle observing, saith, *When it is finished, it brings forth Death; for the Wages of Sin is Death, but the Gift of God is Eternal Life through Jesus Christ.*

Now the holy Light and saving Grace of God gives the sight, and makes a discovery of Sin in its first arising, even when the power of the Enemy worketh to *Tempt* and *Allure* Man, and draw him aside: but now while it is only in the *Temptation*, and Man in the Spirit of his mind not joyned to the *Temptation*, it is not charged as *Sin*; but when Man gives up and closeth with the *Temptation*, so as to obey it, then is *Sin finished*, and brings forth *Death*: For his Servants ye are (saith the Apostle) whom ye obey, whether it is of *sin unto Death*, or of *Righteousness unto Life*.

Now read here a little *Neighbours and Country-men*, How far reacheth your Experience in this *Narrow Way*, where Men and Women with their *sins* cannot walk? For this is the Holy *Way* and Divine *Path*, that man finds in his coming out of

James 1.
15.

John 1:

James 1.
14.James 1.
12, 13.Rom. 6.
16.P. 16. 11.
Prov. 4.
18.

of Sin, and departing from all *Iniquity*.
But some will be ready to say, ‘ If we
should hearken to this *Counsel*, and O-
bey the *Grace of God*, thou art directing
to, which brings *Salvation*, which the
the Apostle says, *Teacheth to deny all Un-* Tit. 2. 11;
godliness and worldly Lusts; and not only ^{12.}
so, but it brings to live soberly, Godlily and
Righteously in this present World and so
teacheth to forsake the Devil and all his
Works, the Pomp and Vanities of this
evil World, and all the sinful Lusts of
the Flesh, which many have promised
in their *Baptism*; and so have our whole Ephes. 14.
Conversation changed, and become ^{22.}
other men, not walking in the way
most of our *Country-Town or Village*
walks in; we fear we shall become a
By-Word and a Scorn of our Neigh- Pf. 27. 10;
bours and Acquaintance; nay, we doubt ^{11, 12.}
our Kindred and near Relations would
forsake us, and we should become as
strangers unto them, and lose their
Respect, and it may be lose our *Employ*
and *Trade*, and endanger a disappoint-
ment on our selves of the expectation
we had from some Relations; and should

' we go to Markets and Fairs, and use
 Ps. 24. 11. ' but few and savory Words in our Deal-
 ' ing, as the fear of the Lord teacheth,
 Ps. 5. 8. 12. ' and refuse to Drink to Excess, beyond
 ' what Nature requires for its Nourish-
 ' ment and Refreshment, and not be
 ' vainly Merry, as in times past we were,
 Pro. 2. 15, ' should be a Derision and a By-Word,
 20. ' and scorned by such who have been
 ' our Companions in those things in times
 ' past : And this might be very hard to
 Pro. 4. 19. ' bear, not only to us, but also some near-
 ' est Relations.

To which I Answer : If any should meet with such Exercises as these, for
 Pl. 139. turning from Sin and Evil, and ceasing to
 24. walk in the broad Way, which many
 walk in, as aforesaid, there is no cause
 Psal. 119. 104. to be discouraged : For those, saith the
 Scripture, that depart from Iniquity make
 themselves a Prey ; And the Servants of
 Pl. 69. 12. the Lord were the Song of the Drun-
 kard : And the Apostle saith, Wherein
 Pet. 4. 1, they think it strange that you run not with
 2, 3, 4, 5. them to the same excess of Riot, speaking
 Evil of you ; who shall give an Account
 Pl. 58. 11. to him that is ready to Judge the Quick

and Dead. So look over all the Reproaches you meet with for Righteousness sake: For ye may remember how Christ Jesus the Lord was Reproached, <sup>Prov. 2.
12, 13.</sup> for following whom ye may be Reproached. But after ye are exercised in ^{Psal. 71.7.} the Narrow Way, taking up the Cross of ^{8.} Christ Jesus (despising the Shame), you will feel that Soul-satisfaction, inward ^{Mark 8.34.} Peace and divine Consolation, that will administer that heavenly Content, that <sup>Luk. 9.23.
Rom. 8.18.</sup> will out-ballance all Exercises and Trials of this Nature; so that you will have often cause to Magnify the Lord, and to say, *He is good, and abounding in his Love and tender Mercies over the Workmanship of his own Hand,* who hath visited our Souls when we were posting on in the Broad Way of Destruction, and had only a Profession (by the hearing of the Ear) of God, Christ and his Kingdom, Scriptures, Religion, and once a Week confessing, *We were miserable Sinners, erring and straying from the right Way of the Lord,* but knew not the True <sup>Rom. 3.
16, 17.</sup> Repentance, which is always accompanied with a true forsaking Sin and Iniquity.

quity. But the God of the Hebrews hath met with us, who beheld us as Bond-Slaves in spiritual Egypt, and he hath visited our Souls with his Heavenly

*John 1. 1, Morning of Light, by which we have seen
2, 3, 4, 5, our sinful Ways and Life in Iniquity,
6, 7, 8.*

and vain Worships, which was so far from being performed in the Spirit, that we were some of that number in our

Luke 10. Parish that despised the Spirit, and mocked them that Worship in it, which is

the Ancient Worship Christ set up above sixteen hundred years ago, as ye may

Joh. 4. 23, read, Jesus said unto the Woman, The hour cometh, and now is, the true worshippers shall worship the Father in Spirit and in

Truth, for the Father seeketh such to worship him; for God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.

So we see now, that all Worship not performed in the Spirit and Truth,

hath no Acceptance with the holy, righteous and equal God of tender Mer-

cies and Compassions, through whose fa-

vour we contemn and despise all the Reproaches for his Name sake, rather

chusing to suffer Reproaches with a Peo-

Heb. 11.

26.

1 Pet. 4.

14.

ple

ple truly fearing God, and eschewing Evil, than Live in the *Pleasures of Sin*, ^{2 Thes. 1.} which is but for a season, and then ends in ^{6, 7, 8, 9.} Torments, Pains, Miseries and Astonishment beyond all expressions of Words, ^{Luke 15. 23, 24, 25.} &c. Now where any poor Travelling Souls are thus exercised in coming out of the *broad Way* into the *narrow Way* of Life Eternal, and inwardly waiting on the Lord, receiving the Instruction of his Heavenly Gift, such will see and understand more and more of the Heaven-^{Prov. 10. 17.} ly strait Gate and narrow Way, and it will be daily more and more easy and delightful to the Obedient; so that such will Experience what Christ Jesus saith, *Take my Yoke on you, and learn of me, for I am meek, and lowly in Heart, and ye shall find Rest unto your Souls; for my Yoke is easy, and Burthen light.* The Yoke and Burthen of Christ Jesus is indeed easy, when the Mind is subjected unto the Saving Grace of God, which teacheth, as I mentioned before, what to deny, and how to walk, so as thou mayst have an Answer of Peace, in pleasing ^{Ephel. 2. 5, 6, 7, 8.} God the Fountain of all our Mercies: ^{Psal. 119. 265.}

And then when any *mock* or *scoff*, thou wilt remember, thou wast walking once in *Ishmael's way of Scoffing*, as they are, and thou wilt pity them, and thy Soul will be concerned for thy *Neighbours*, *Relations* and *Acquaintance*; crying to the Lord, that as he has visited thy Soul through his *Grace*, that brings Salvation, and shewed thee Kindness, so he would do for thy *Neighbours*. And this leads into the Christian Nature and Spirit, *not to render Evil for Evil, Anger for Anger, Scoffing and Reproaching* for the same; but *Good for Evil, Love for Hatred*; praying for them as Christ Jesus did; *Father, forgive them, they know not they do.*

So following this meek Lamb of God, the Saviour of Mankind, thou wilt have an encreased sight of the difference between a *Christian in Name*, and a *Christian in Nature*: A *Christian in Name*, is such that have only an outside Profession of Christianity, God, Christ, the Scriptures and Religion; drawing near to Isa. 29. 13. the Lord with the Lips, and honouring Mark 7. 6. him with the Mouth, whilst the Heart

is going after Sin and Vanity, and is far from Righteousness. A Christian in Name, and Profession of Christianity only, is a Talker of the narrow Way and strait Gate, but is a Walker in the broad Way; having a Name to Live, but is Dead in Sins and Trespasses. But a True Christian in the Divine Nature is Circumcised inward, and is a Jew inward, one that is born again, without which Christ Jesus faith, there cannot be an Entering into the Kingdom of Heaven; so is really changed in Nature, and cut off from the wild Olive, and planted into the true Vine, the Divine Nature, from whence Fruits of Christianity are brought forth: Here the Circumcision is not that of the Flesh, but that of the Spirit: A Christian in the Divine Nature, is one that hath followed the Lamb in the Regeneration, and hath put off the evil corrupt Nature, and now appears amongst Men in Simplicity, bringing forth the Fruits of the Spirit, Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, Mercy and Good Will to Mankind. And so persevering

Rom. 11.
28, 29.

Joh. 3. 5.

John 15.
11.

Joh. 5. 4.

Gal. 5. 20.
21, 22, 23.
24.

in the Way of the Lord, thy Experience will increase in the knowledge of the Foot-steps of the Flock of Christ Jesus; seeing first how thou wast turned from *Darkness* unto the marvelous *Light* of God's Holy Day, with which thy Heart was searched, and Sin became exceeding Sinful, and unexpressibly Burthensom. And then thy Soul cried out in Distress unto the Lord God for *Deliverance*, who hath heard the Cry of the Poor in Spirit, and Sighing of the Needy, and made bare his delivering Arm, and in due time gave Remission of Sin, and a blotting out of Transgression. And then *Times* of Refreshment came from the presence of the Lord, and from the Glory of his Divine Power, that hath wrought effectually for the cutting off from the *wild Olive*, and brought thee out of the *broad Way*, and planted thee into the Heavenly Vine of Life (that is the Way) and made thee a branch of the heavenly Vine, daily receiving heavenly Sap and divine Virtue from this heavenly, holy Root: And then lets thee see thy daily Spiritual

Cant. 1.8.

Acts 26. 18.

Pf. 12. 5.

Acts 3.19.

Spiritual incumbent Duty, which is, to abide in the Vine, Christ Jesus. For as the Natural Branch cannot bring forth ^{John 15.} Fruit, except it abide in the natural Vine, no more can any bring forth ^{4, 5.} Fruit to God (acceptable) except they abide in the heavenly Vine, Christ Jesus.

So Neighbours and Country-Men, thus coming out of the broad Way of Sin and Iniquity, and walking in the narrow Way of Righteousness and Holiness, following the Lamb of God, Christ Jesus, in the Regeneration, ye are fitted for his Glorious Kingdom ; and they are indeed blessed that are come to that state (who can in truth) say, *For them to live is Christ, and to dye, gain.* Surely these have put off the sins of the Flesh, the old Man with his Deeds, and have put on the new Man, ^{Phil. 1. 2.} *who is created after God in Righteousness and Holiness.* For our Life here is very uncertain and momentary, so that when we lye down in the Evening, we are uncertain of rising in the Morning ; and when we rise in the Morning, we are uncertain we shall live until the Evening : ^{Ephes. 4. 24.} So

So as the Servants of God said, Our Life
 is like Water spilt on the Ground, that can-
 not be gathered up again ; it is like unto
 a Weavers shuttle, quickly displayed and
 cut off ; and like the trace of a Bird through
 the Air.

Well therefore, since our Life is so
 uncertain, and Death so certain, Dear
 Country-men and Neighbours, in the ten-
 der Bowels of Christ Jesus, I beseech
 you, for your own poor Soul's sake, whilst
 you have time (a very little time) so to

number your days, and remember your
 latter End, as to apply your Hearts to
 that Heavenly Wisdom, which teacheth
 and instructeth to walk in the narrow
 Way of self-denial, which leads to Life
 Eternal : That when the Messenger of

Death comes, the King of Terrors (to all
 Evil Doers) it may meet with you walk-

ing in the Way of Life that endures for
 ever, which will be the Comfort, Joy
 and Satisfaction of all Men and Women
 that have prized their precious time,
 that God Almighty hath given them in
 the Riches of his Infinite Love, to ob-
 tain the Heavenly Translation out of

the

the Kingdom of Darkness, into the King-
dom of his dear Son, Christ Jesus, and ^{Col. 1.13.}
thereby is fitted for that Hour, that
when nothing but *DEATH* is expected ^{Ps. 146.}
every moment, thy Breath in thy No- ^{4, 5, 6.}
strils withdrawing, and thy dear *Rela-*
tions, Friends and Acquaintance are about
thy *Death-Bed*, Mourning and Lament-
ing, thou canst Comfort them with
telling thy *Spiritual Experience*, that thou ^{Joh. 5.24.}
art passed from Death unto Life spiritu-
ally ; and that thou art assured, when
this Earthly Tabernacle is dissolved, thou
hast an House from Heaven made with-
out Hands, Eternal in the Heavens, an ^{2 Cor. 5.1.}
Eternal Immortal Mansion of Joy and ^{2, 3, 4.}
Ever-blessedness ; that having fought
the good Fight, thou hast overcome *Sin*,
Death, Hell and the *Grave*, through him ^{2 Tim. 4.}
that hath Loved and Redeemed thee ^{7.} ^{1 Pet. 18.}
with his precious Blood, Christ Jesus, ^{19.}
the King of Eternal Glory ; and the
Seal of God's Favour is upon thy Soul,
and the Joy of his Salvation on thy
Spirit : And callest thy Neighbours that
are ignorant of this precious Work ;
'Oh, Neighbours ! do not content your ^{Heb. 11.}
selves ^{25.}

' selves with the Pleasures of Sin which
 ' are but for a season (Oh! a little sea-
 ' son indeed) and lose your own Souls,
 ' and be shut out of the Paradise of God ;
 ' Oh ! but redeem your time, spend no
 ' more of it in Sin and Iniquity, in vain
 ' and foolish Discourses ; but prize every
 ' hour, walking in the *narrow Way*, that
 ' ye may enter in at the *strait Gate* in-
 ' to the Kingdom of Joy and Immortal
 ' Glory, where the Redeemed enjoy end-
 ' less Blessings of Peace, and unspeakable
 ' Consolations, in the beholding the A-
 ' miable, Cœlestial Beauty of him who
 ' sits at the Immortal Table of Divine
 ' Love, saying, Eat, O Friends, and drink,
 Cant. 5. O Friends, of the Bread of Life, and let
 your Souls be satisfied with the Fatness of
 the House of God. Oh ! Here (in this
 Kingdom) is an end of all Pains, Sor-
 rows, Burthens, Tears, Conflicts, Cruel-
 ties of Wicked Men, and an end of
 Rev. 2.10. Inhuman Ungodly Imprisonments, and
 Mat. 5.11. here the Redeemed of the Lord are out
 12. of the reach of all Cruel Hard-hearted
 Men ; yea, here the Weary are at Rest
 in an Immortal Sabbath, beholding him
 who

Math. 7.

1 Pet. 1.8.

Cant. 5.

Rev. 2.10.

Mat. 5.11.

12.

who is a Fountain of Gardens, and *VVel* Can.4.15.
of living *VVaters* and divine Streams :
And here the New Song is sung before
the Throne of God in the springing
up of endless encreasing Joy, and divine
Refreshments, in which ariseth Blef-
sings and Glory, Wisdom and Thanks-
givings: Honour, Power and Might be Rev.7.12.
unto our God for ever and evermore,
Amen.

Friends, Neighbours and Country-men,
who may have any doubt which are
true Prophets, Ministers or Teachers of
Christ Jesu, and which are false Pro-
phets, Ministers and Teachers of Anti-
christ, since there have been both through
many Ages of the World ; unto all such
I make this Friendly, Reasonable and
Christian Proposition,namely, To do like
the Noble Bereans, (who were desirous
of Truth) search the Scriptures from *Ge-*
nesis the first, to *Revelations* the last, and
mark in what Way they walked, and
what Fruits they brought forth, that
were True Prophets, Ministers or Tea-
chers, both under the Law and Prophets ;
and, on the other hand, what Way they
walked

walked in, and what Fruits they brought forth, that manifestly were declared to be the false Prophets, Ministers and Teachers, by the true Prophets, Christ Jesus, and his Apostles ; so may ye safely conclude, those that walk in the way of the true, and bring forth the Fruits of true Ministers of Christ Jesus, to be now true ; and those false now, that walk in the Way and Footsteps of the false Prophets and Ministers of Anti-christ. So search the Scriptures, in the Spirit of Truth that leads into all Truth, and receive Christ Jesus's Precept, Mat.

17. 13, 14. about the *strait Gate* and *narrow Way*, of which I have in his Love treated before ; and in verse 15. following, he saith, *Beware of false Prophets, &c.* (v. 16.) *Ye shall know them by their Fruits, &c.*

True Ministers.

Christ sent them forth to Preach the Kingdom of God, saying, The Harvest is great, but the Labourers are few; pray ye therefore the Lord of the Harvest; that he would send forth Labourers into his Harvest; go your ways, behold I send you forth as Lambs among Wolves, carry neither Purse nor Scrip, nor Shoes; and into whatsoever house ye enter, first say, Peace be to this house; and if the Son of Peace be there, your Peace shall rest upon it; if not, it shall return to you again, Luke 9. 2, 3. ch. 10. 2, 3, 4. The Elders which are among

False Ministers.

Thus saith the Lord concerning the Prophets that make my People err, that bite with their Teeth, and cry Peace, and he that patteneth not into their Mouths, they even prepare War against him; the heads thereof judge for Reward, and the Priests thereof teach for Hire, and the Prophets thereof divine for Money, Micah. 3. 5. Wo be to the Shepherds of Israel, that feed themselves; should not the Shepherds feed the flock? Ye eat the fat, and ye clothe you with the Wooll; ye kill them that are fed, but ye feed not the flock, &c. Ezek. 34. 2, 3, 4, 5. Allo

True Ministers.	False Ministers.
<p><i>mong you, I exhort to feed the flock of God which is among you, not by constraint, but willingly, not for filthy Lucre, but of a ready mind ; neither as being Lords over God's Heritage, but being Ensamples to the flock,</i> 1 Pet. 5. 2, 3. Read Math. 10. 7. 15. Luke 3. 4, 5. ch. 10. 10, 11. Acts 2. 17, 18. ch. 20. 33, 34. Rom. 12. 7, 8. to 17. 1 Cor. 2. 13, 14. ch. 4. 9, 10, 11, 12. ch. 9. 18, 19. 2 Cor. 3. 5, 6. Col. 1. 25. 1 Thes. 2. 9. 2 Thes. 3. 8. 1 Tim. 6. 10, 11. 2 Tim. 2. 24. ch. 4. 2. 1 Pet. 4. 10, 22. Jer. 7. 25.</p>	<p>Also Read Psal. 94. 3, 4. Isa. 46. 10, 11. Jer 2. 8. chap. 5. 25. to 31. ch. 14. 13, 14, 15. ch. 23. 11. 13, 14, 15, 16, 21, 25, 26, 30, 31, 32, 33, 34. ch. 27. 16. ch. 29. 8. ch. 32. 32. ch. 37. 19. Ezek. 13. 2, 3, 4, 5, 6, 7, 8, 9, 16, 71. ch. 34. 2, 3, 4, 5, 6, 7, 8. &c. Zeph. 3. 4. Mat. 6. 5. ch. 7. 15, 16. ch. 23. 7, 8, 13, 14. Mark 12. 38, 39, 40. ch. 13. 22. Luke 6. 26. John 10. 12, 13. 2 Pet. 2. 1, 2, 3, 4. ch. 2. 3. 4. 1 John 4. 1. 1 Tim. 6. 3, 4, 5. ch. 4. 12. Jude ver. 11, 16.</p>

POSTSCRIPT.

A Memorial of the Tender Mercies of the Lord unto Bristol's Inhabitants, with an Invitation to, and Lamentation over them.

O H, *Bristol, Bristol!* a City favoured of the Lord, and tenderly dealt with by him ! How good hath the Merciful compassionate God been unto thy Inhabitants, and to the Countries round about thee ! It's now many years since ye were exercised with the *Sword* and *Pestilence* ; since which, how many Favours hast thou received and enjoyed in an abundant manner, from the hand of a tender Merciful God ? Thou hast been in thy Buildings much enlarged, and thy Inhabitants much increased ; Corn, Wine, and Oyl, with Riches, and abundance of

Good Creatures, even all things necessary hath the Lord God Almighty given thy Inhabitants. And in the season he stretched out his hand over the *Metropolitan* of this Nation, and with the dreadful Stroke of the *Pestilence* took away Multitudes (even many Thousands) he shaked his Hand only over thee, taking away a few of thy Inhabitants, as a Fatherly Threatning, and then giving thy Inhabitants (and many places in this Land) an opportunity and season of wonderful Kindness and Mercy, to Fear and Dread in his Great, Glorious and Terrible Name, and wonderful Power, and by that Terrible Judgment provoke thy Inhabitants with the Thousands of this Land, every one to repent, and turn from the Evil of his Doings, and remove the Stumbling Block of their Iniquities, &c. And not only these Mercies and Favours hath the Lord extended to thy Inhabitants, O City of *Bristol* ! which surely ye cannot but confess unto ; but he hath shewn thy Inhabitants a Mercy exceeding all these, namely, he hath visited you Dwellers in that City with

with the morning of his holy Day springing from on High, and by his Cœlestial Light hath shined in the Hearts of many, to give an Understanding of their states in the Separation and Alienation from God, and to beget tender Breathings and Soul-Pantings after the knowledge of Christ Jesus, the Saviour and Redeemer of Mankind ; for without the Knowledge of God, and Christ Jesus, whom he hath sent, Eternal Life cannot be obtained.

And this Day of unexpressible tender Visitation from God Almighty, reached unto many of thy Inhabitants, and awakened them inwardly to seek after the Knowledge of Salvation, and to walk in the *narrow Way*, and experience the Work of God (before-mentioned in this little Treatise, &c.) Oh ! how hath Wisdom uttered her Voice in the Street ! ^{Prov. 1. 20, 21, 22.} She cryeth in the chief places of Concourse ; ^{23.} in the opening the Gates in the City, she uttereth her words, saying, How long, ye simple Ones, will ye love Simplicity, and ye Scorners delight in scorning, and Fools hate Knowledge ? Turn ye at my Reproof ; behold,

behold, I will pour out my Spirit upon you, I will make known my words unto you. Indeed the Lord God of Life and Glory hath, through his Son Christ Jesus, called unto, and stretched out his divine Hand of Love, and Arm of Salvation unto you; and thus the Lord, in unexpressible loving Kindness, hath dealt with thee, O Bristol! sparing thy Inhabitants, and lengthening out the Day of his Love, stretching out his Hand and Arm all the Day long, and crying to you, as he did by his Prophet to *Israel*, *Why will ye dye, O House of Israel!* Ah! the Tenderness of a Long-suffering God! How hath he waited on you, that his Long-suffering might lead to Repentance? And your Turning, Repenting and Forsaking your Sin and Iniquities, that have grieved his good *Spirit*, might have prevailed with the Lord to spare you: Oh! what shall I say of the deep Love and wonderful Kindness of the Lord, and his long waiting on you! but in the Sense and Admiration thereof, say, *Who is like to the Lord?* Excellent, in Majesty; Almighty, in Power; Glorious, in Strength;

Strength; and Wonderful, in Wisdom and Mercy! Well might the Servant of the Lord cry out, and say, *Oh! the Height, Length, Breadth and Depth of the Love of God, in Christ Jesus, to the Sons and Daughters of Men!* of the extending of which Love, you, the Inhabitants of that City, have been large Partakers. But now, O Inhabitants of that great City! How have ye answered the Lord for all his tender Mercies, and undeclarable loving Kindness? Have you so hearkened to the Voice of Wisdom, as to break off your Sins by true Repentance? Have you heard her cry, and turned to the Lord? Have you loved Judgment, Mercy, Truth and Righteousness? Are ye of that Number that shall obtain Mercy, because ye are Merciful? In a Word, Have ye Answered the Requirings of Almighty God, and prized the Day of your Visitation, and all the mercies multiplied unto you, honouring the great Creator of Heaven and Earth, in bringing forth the Fruits of the Spirit, *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, &c.* But,

Pro. 1.2
25, 26.

O Bristol, Bristol ! Have you not evilly requited the Lord ? Have ye not flighted the tender Day of his Loving kindness ? Are not your Sins of a deep Die, and your Iniquities of a Crying Nature, like unto the Sins of Sodom and Gomorrah, great and grievous ? And are you not bringing forth Fruits altogether contrary to those of the Spirit, before mentioned, which are these, *Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witch-craft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envying, Murther, Drunkenness, Revelling*, as the Apostle saith, *they which do such things shall not inherit the Kingdom of God.* Read, and consider whether many of you, thy Inhabitants, are not guilty of several of these grievous Sins, summed up by the Apostle : Is not Violence in your hands, as it was in Nineveh ? Are not you cruelly Persecuting and Imprisoning those whose Cryes ascend to Heaven, and are entered into the ears of the most high Lord God of Sabbaths ? Are not vain Lifeless Professions and Prophaness multiplied in thee ? Oh ! consider these things, and

and be invited, in the Bowels of Christ Jesus, to break off all these Sins by Repentance, and turn to the Lord God with all your Hearts, and Repent as the Inhabitants of Nineveh did, who cried mightily to the Lord, and said, Yea, let them turn every man from the Evil of his way, and from the violence that is in their hands ; Who can tell if the Lord will turn away from his fierce Anger, that we perish not ? But if ye shall still go on, and persist in your Iniquities, and resist the Counsel of God against your selves, then hear the Voice of that Wisdom that invited, and invites : Because I have called, and ye have refused ; I have stretched out my Hand, and no man regarded ; but ye have set at nought all my Counsel, and would none of my Reproof ; I will also laugh at your Calamities ; I will mock when your Fear cometh as Desolation, your Destruction as a Whirlwind ; when Distress and Anguish cometh on you, then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me ; for that they hated Knowledge, and did not chuse the fear of the Lord ; they would none of my Counsel, therefore shall they eat

Pro. 1.2
25, 26.

of the Fruit of their own Way, and be filled with their own Devices. Ah poor Bristol! What Lamentation shall I take up over thee? First, in the Consideration of the unexpressible Love, Mercy, Tender Dealings and Long-suffering of a Tender Father: Secondly, Of thy Inhabitants grievous Sins, Ingratitude and great Provocation, which is a very unsuitable return to the Lord for all his Mercies: And, Thirdly, Of thy deplorable Estate (on several Considerations) but mourn over thee, in the Compassion of the Spirit of Christ Jesus, who when he was come near Jerusalem, he beheld the City, and wept over it, saying, *If thou hadst known (even thou) at least in this thy Day the things which belong unto thy Peace, but now they are hid from thine Eyes, &c.* My Soul is concerned for you deeply, in the sense of the Lord's being angry with you, because you have and do continue to Sin against great Mercies; yea, adding Sin unto Sin. Oh! be prevailed with to go on no further in the broad Way of Destruction, before demonstrated, lest you provoke the Lord more and more,

more, and he pour forth his Fury like Fire.

Oh ! Inhabitants of *Bristol*, Awake, Awake, High and Low, Rich and Poor, Male and Female, Bond and Free, consider your States, in this Evening of many of thy Inhabitants Day, before it be too late : *Return, return, and serve the Lord* ^{Ps.2. 11,} with Fear and Trembling, kiss the Son lest ^{12.} he be Angry, and ye perish from the Way ; when his Wrath is kindled but a little, blessed are all they that put their Trust in him. Oh ! that the Dread of the most High God might seize on your Spirits, to give you that sense the Inhabitants of ^{Joh.3.5,6,} the City of *Nineveh* had, and what ^{7,8,9,10.} Mercy and Kindness of the Lord followed the turning every Man from the Evil of his Way, and from the Violence that was in their Hand, might be thy Inhabitants lot, how should my Soul rejoice, and Spirit be right glad, and bow before the Lord God of the whole Earth in Humility, with Thanksgivings. But if you will harden your Hearts, and stiffen your Necks, and will not hear, my Soul shall mourn in the sight of your ^{Amen.} Di.

Distress that will overtake as Travail on a Woman, wherein your Faces will gather Paleness, your Hearts be filled with Anguish.

*Fleet-Prison, the 9th
Month, 1683.*

C. M.

O H ! thou holy most High God of Mercy and tender Compassion, look down with an Eye of Pity on the Inhabitants of the Earth, and send forth thy Light and Truth more and more, to guide the People out of the broad Way of Destruction into thy narrow Way of Life, which leads to thy Holy Mountain, where there is no hurting nor destroying : O ! that through the glorious outstretched Arm of thy Salvation, Sin may be finished, and Iniquity brought to an end, that the Righteousness of Christ Jesus (the dear Son of thy Love) may cover the Earth, as the Waters cover the Sea : Ah ! for thy Name's sake bear the Cry of the Poor, and Sighing of the Needy, and stretch forth thy Arm and deliver thy oppressed out of their Distresses, that thy Creation, O Lord, may be eased, and thy great Name, and the Noble Acts of thy Almighty Arm and Divine Power may be renowned gloriously through all Lands, Amen, Amen.

A

A

MESSAGE FROM THE Lord God of Heaven,

Unto all People Inhabiting in
Upper and *Nether Germany*,
who are Worshipping an un-
known God ; being through
Disobedience unsensible of the
True God.

With a few Words to all the scattered
Sheep, who being made sensible of
their Captivity in *Babylon*, have some
Breathings towards God and his Holy
Hill, which he is now Exalting above
every Hill.

Written out of England, By Ch. Marshall.

Translated into Dutch.

Printed at Rotterdam, Anno 1675.

Background

1972-1973
1973-1974

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*A Message from the Lord God
Everlasting, King of Kings and
Lord of Lords, to all People,
High and Low, Rich and Poor,
Bond and Free, Male and Fe-
male, Inhabitants of Upper and
Nether Germany ; of what
Sect or Sort of Religion soever
they be, who through Disobedi-
ence are ignorant of the feeling
of Him, who is not far off from
every one, and are Worshipping
an unknown God.*

YOur Profession and Apprehension
of the Everlasting God, and of
Jesus Christ whom he hath sent, that
stands not in, nor springs not from the
Knowledge of his saving Power, righteous
Arm, and heavenly divine Virtue;
inwardly

inwardly revealed and received in and through Obedience, is Abomination in the sight of the Lord.

Therefore, behold ! the Decree and Determination of the Only True Everlasting, Everliving, Righteous Lord God Almighty, is to throw down, lay waste, and bruise under the *Babylonish* Building, which you have erected as a Tower to reach to Heaven.

Notwithstanding ; so great is the unexpressible Love of the Almighty God, my Lord and Master, that he invites you to Peace and Reconciliation, upon these spiritual Terms and Conditions ; namely, ‘ That you Universally, High and ‘ Low, Great and Small, humble your ‘ selves, and speedily come off from those ‘ barren Mountains of Profession, that ‘ have been set up, established and ‘ brought forth, through the force of ‘ your own Imaginations, and in the ‘ Wisdom that is from below, that is ‘ earthly, fleshly and devilish : And that ‘ you bow down and submit your selves ‘ to the spiritual Appearance and Com-‘ ing of Christ Jesus, who is now come
‘ again

again, a second time, without Sin unto
Salvation ; who is the Way, the Truth,
and the Life, and Light of Men, which
Light is the saving Grace, that hath
appeared unto all Men, and teacheth and
leads all that are obedient and subject to
it in the holy Way of Everlasting Life.

And this is the Teacher of whom the Apostles, in their Day, did learn ; and the obedient Ones do still learn, not only to forsake all Ungodliness and worldly Lusts ; but also to live Righteously and Godlily in this present World. Make then a trial of this Grace, bow down to the same, and learn of it, and you shall perceive its Power and Virtue ; for it leads such as are obedient to it into the true Fear, Dread and Awe of the Almighty God, whereby the Fear towards God, that is taught by the Commands and Precepts of Men, will be clearly discovered and seen.— And flatter not your selves any longer with a Covering of a Worship of Religion, which you call Reformed, whilst you are Strangers to the Christian Life in your selves, namely, the Divine Nature,

ture, wherein Man was placed before Transgression ; for in the divine Nature alone is the Lord pleased with the Children of Men ; and without it he takes no delight nor pleasure in the Children of Men, howsoever fairly decked their Profession may seem to be.

And therefore, seeing the Almighty God, the Lord of Hosts, is risen, and arising to rend the Covering of the pretended Christian Religion, that is gotten up in *Christendom*, so called, whose root proceeds not from that Life that was the Root and Off-spring of *David*.

Awake, awake, and stand up from the Dead, that Christ may give you Life : The Trumpet of the Lord is sounded out of *Sion*, his great and terrible Controversy is proclaimed against all Flesh who have polluted their ways, among all Nations, Tongues, Languages & People. The Ax is lifted up to cut down all the fruitless Trees ; the mighty Arm of the mighty God is made bare to break down the Bands of Unrighteousness through the Nations : The dreadful Fire of the Lord, the God of Hosts,

is kindled to burn up the Bryars and Thorns that have been set up and erected by the Children of Men, against the Spiritual Appearance of Christ. The Lord God, who is strong and mighty, is gone forth to call all *Christendom* to an Account, for the Mockings where-with they have so long Mocked his Divine Majesty, with a bare Profession that hath not brought forth the Fruits of Righteousness, but all manner of Fruits of Unrighteousness, Hypocrisy, Hatred, Deceit, and all manner of Abominations in abundance; whereby the very Name of Christ hath been Blasphemed among the Heathens; he is ready to break forth in Devouring Flames of Fire, against all Unrighteousness of Men, through all Nations, Kindreds, Tongues and People; he is Pleading with all Flesh by Sword, and by Fire, and the slain of the Lord shall be many.

Also Christ Jesus in this day of his Spiritual Appearance, hath beheld and taken notice of the Fig-leaves of Profession, and because of the Fruitlessness of it, the Curse of the Lord is gone and

going forth against it, so as it shall wither, and be dryed up root and branch, for its root stands in the imaginations and comprehensions of Men, in the Earthly and Fleshly Wisdom, which is from below, and not in the Divine Root, Christ Jesus.

Therefore be ye Warned, Oh ye Inhabitants ! Fear and Dread the living God, whose Wo is gone forth against all Coverings that is not of his holy Spirit ; and wherewith you are Covered, who are not yet come to lie low before, nor become Obedient to, the Manifestation of the Spirit of Christ, which is given to all Men that they might profit thereby. Know assuredly, that the Eternal God of Power will rend off all your Coverings, of Knowledge, Comprehension and Profession whatsoever, which is not the Covering of his Spirit, and will cause your Shame to appear.

And therefore, Seek the Lord while he may be found, and call upon him in Spirit while he is near ; prize the Love of God, who suffers his Spirit yet to strive with you,

you, while it is yet called to Day, and beware lest Night come upon you, in which you cannot Work for him any more.

If that you will deny your selves, and take up the Cross of our Lord Jesus Christ, so shall his Work prosper in your Hearts and Souls (*viz.*) That Work whereby Transgression is finished, and the Sin extirpated, and everlasting Righteousness brought in. But if you shall resist the Counsel of the Lord, against your selves, and withstand or resist our Lord Jesus Christ, in his Spiritual Appearance in his Light, if you throw off his Government in your Consciences, and shall proceed to content your selves in a lifeless Profession of God, walking in the broad Way of Pride, High-mindedness, Deceit, Hypocrisy, Earthly-mindedness, Wrath, Covetousness, Lust, Uncleanliness, and the like; and yet rest under a profession of his Name; you shall find the Almighty God shall yet Distress you, and the Iron Rod of Christ Jesus shall break you in pieces as a Potters Vessel, that cannot be put together again; yea, the Lord my God shall fear-

fully Distress you, and bow you down in his Indignation, and lay you, and thousands of you, low, in his Wrath, and make you an Astonishment to your selves.

But if you shall turn to him by speedy Repentance, and break off from your Unrighteousnesses, (which are great and many, which have cryed aloud in the Ears of the Lord;) then will he turn to you in his Loving Kindness and Tender Compassion, and his Blessings shall be upon you and your borders. But if you shall yet go on (as hitherto) Decking your selves with a Deceitful Pretention of God and Christ, and the holy Scriptures, and his Institutions, and continue in Pride, Lust, Wrath, Covetousness, Deceit, and such like Abominations, be assured that the Judgments of the Almighty God shall break forth against you, as the Inundation of a mighty Water, that your Glory shall be turned into Shame and Confusion, and God himself will pour out the Viols of his Wrath upon your Palaces and Lands, that through his Righteous Judgments poured forth upon you, his

Name

Name shall be feared round about you, yea, even among the Heathens that shall hear how the mighty God hath Judged or Rewarded you for your Hypocrisy.

Oh! that there might be found among you Penitent Hearts, that would speedily turn from the Evil of your Ways, that you might escape the Wrath of the everlasting God. But if you shall proceed to go on in your hardness of Heart, and in the way of Sin, wherein thousands of you are at this day walking ; the Righteous shall mourn over you, for your despising and rejecting the Mercies of God, as my Soul mourns over you this day, and is bowed down in unexpressible Sorrow, under the sense of your Unrighteousness, and of the Judgments that are hanging over your Heads.

And therefore, Oh all you Inhabitants, I beg of you, in the bowels of Love, bow your selves before the Lord, lye in the Dust before the Almighty God, rememb'ring that Obedience is better than Sacrifice, and to hearken to the Voice of the Lord, than the fat of Rams : So shall the everlasting God be intreated

of you to Bless you and your Land : But on the contrary, if you remain under a bare Profession of God, and go on in your abominable Wickednesses that abounds among you ; I must again say unto you, The Indignation of the Lord God shall break forth against you as fire. Then shall you remember you were Warned by the Servants of God, and by him also whose Name is

Charles Marball.

Written from *Harwick*,
the 1st of the 5th
Month, called *July*,

1674.

Also

Also a few Words or Call, in
the Universal Love, to all the
scattered Sheep who, in the sense
of their Captivity in Babylon,
feel some Drawings, Longings,
and Breathings, in their Souls,
towards the Lord and his ho-
ly Hill, which he is now Exal-
ting on the top of all Hills.

THE everlasting God hath beheld
you and your Suffering State, and
your Cries, your Sighs, and your Groans,
are come up before the Lord God of Sab-
baoths, he hath looked down upon deso-
late Sion, from his honourable Dwelling
Place, his Bowels are moved to return
the Captivity and Bondage of Worm
Jacob, who is small and as one helpless;
among the People, God hath beheld thy
Wounds and taken notice of thy Brui-
sings, and he is waxed Angry with the

People, because of thy Oppression. Oh Worni Jacob ! thy Captivity hath continued for many Ages, thy Oppressions for many Generations, thy Cry is great through all Lands, and thy Sighings, O Virgin Daughter of Zion, is come up before thy Deliverer ; the Violence that is done to thee in the midst of the Earth, the Almighty God hath seen, and he hath taken notice of the Dominion [or Reign] that Mystery Babylon, the Mother of Harlots, hath had over the Nations, Tongues, and People, whereby thou art become as a desolate Widow that sits mourning on the ground, with thy Mourning Apparel on, and as one covered with Ashes ; thou art as a speckled Bird in all Lands, and as a Turtle Dove forsaken of her Mate. How is my Soul often bowed down, my Heart oppressed, and my Spirit filled with Sorrow, in the Consideration of thy mournful Sorrowful Crys and Sighings, Miserie, Trouble, Servitude, Bondage, Wounds and Bruisings ; but I am Comforted through beholding the Almighty God's being Arisen and Arising in his Glory, Might, Power, and Majestie,

Majesty, and Heavenly Everlasting Power, to work thy Deliverance.

And therefore, come forth, every one of you, who have any desires to be brought into the Image of God again, wherein Man, before Transgression, was ; come out of *Babylon*, come out of all the false Ways, Worships, Professions, Practices, and Ordinances, to the Standard which the Almighty God hath set up in the view of all People, namely, his holy Light, Saving Power, and Quickening Spirit, which is revealed in the Inward parts, for the saving the Soul, and bringing of it from under the shadow of Death, into the Land of the Living. Remain no longer in the outward Court, for that is given to the *Gentiles* to be trodden under foot, but come to within the Vail, and to the Holiest of Holiest, where the Mercy Seat is to be found of every one of you ! Remain no longer in the Images, Shadows, Likenesses, and Figures, but come to the thing Typified of, to the thing it self, to the Circumcision that is without Hands, of which the Circumcision with Hands was a Figure.

gure to the Baptism with Fire, and the holy Ghost, Typified forth by the Baptism with Water ; to the unspotted Lamb of God, the Saviour, held forth by the *Paschal Lamb* ; to the true *Sabbaoth* of the Lord, signified by the *Outward Sabbaoth* ; to the Worship in the *Inward Temple*, of which the Worship in the *Outward Temple* was a Figure ; to offer up the Beastial Lusts to be slain, instead of the Offering up of Beasts ; and come to the *Spiritual Worship*, to the *Worship* of the *New Covenant*, namely, *The Worship in Spirit and in Truth*, that Christ spake of at *Jacob's Well* ; for this *Worship* the mighty God is now exalting and setting up, that all People may bow unto it, and all Nations may Tremble before the Glorious Infinite Power of the everlasting God, who is bringing to pass and prospering his *Glorious Work* in the Earth ; and by his *Almighty Arm of Power* is gathering the *Dispersed* of *Jacob*, and *Scattered* of *Israel*, and shall return, and is returning, his *Captivity*, as the *Streams in the South*.

And therefore, Awake, Awake, the spiritual Trumpet of the Lord is sounded, to proclaim the Year of Jubilee, after the long Night of Apostacy, wherein Antichrist hath reigned ; tarry not, delay not, go not about to reason with Flesh and Blood, but come to the Obedience of the Light and Spirit of God, which gives a true Sight and Sense of Sin and Unrighteousness, and the Nature of it ; and being come to this true Feeling and Sight, you will come to the true Sorrow, and the forsaking that accompanies it ; and so, through the Judgment of the Lord upon the transgressing Nature, you will find Mercy for your Souls ; for *Sion is redeemed through Judgment* : Here then the blotting out of Sin, and the times of Refreshment from the Presence of the Lord will be witnessed ; and lastly, by the Truth in the inward Parts (that make free indeed) and is beyond all outward Profession, an inward spiritual Work will come to be wrought.

To this are you now Called, through the sound of his powerful Voice from his

his holy Place, all of you who have any Desires towards the Lord; and be assured that all that comes here, shall find a sure hiding place in the Day of the Fiery Indignation of the Lord, that is ready to break forth upon all the Inhabitants of the Earth.

Charles Marshall.

Written from *Harwich*,
the 1st of the 5th
Month, 1687.

A N

EPISTLE

T O

FRIENDS, &c.

Dear Friends,

AND all professing the precious Truth of our God, unto whom the Redeeming Arm of the Lord hath reached

to Redeem out of the Nature of Sin, into the Divine Nature ; your Mercies herein have been unexpressible.

Friends, It hath pressed on my Spirit, Day and Night, for some time, to Visit you with a few Lines in Tender bowels of Love, to Call unto you, in the Name of the Lord to come in a *Spiritual Communing* with your own Hearts, in openness of Soul, as before the Lord, with his Heavenly Light, enquiring how far you have Answered his *Heavenly Call*; whether you have made your *Calling* sure, by an inward persevering in an inward Hearkening thereunto; and whether you have made your *Election* sure, by coming out of the *Reprobating Nature*, and Obeying and Closing in Spirit with that *Heavenly Power*, that translates out of the Kingdom of *Satan*, into the Kingdom of the dear Son of God.

Now, Dear Friends, The Lord God Almighty is drawing near to Judgment, and will Judge in Righteousness, according to the Root in which every one grows, and Fruit they bring forth, for all the Worshippers in the Outward

Court

Court will be trod down under the swift Judgments of the eternal God, and made desolate : Therefore, in his Name that lives for ever, I say unto you every where; be inward, inward, inward, haste inward into the divine Nature, in which alone will be a safe abiding place, in the dreadful pleading day of Almighty God, that comes on apace ; and in his Name I warn all, who are gone from the Obedience to the daily Cross of Christ Jesus, and abide not in the daily holy Watch, and thereby have got into a false Liberty, in their Ways, Words, Conversations, Meats, Drink and Apparel, to return speedily inward, under the Operation of the spiritual Circumcising Knife, that all which offends the Lord, and grieves his good Spirit, given to profit *withall*, may be effectually cut off and removed, and you brought back into your first Fear, Dread and Awe, and holy Watchfulness in the Light of the Lamb, &c. So will the Lord be with you in the Day of the dreadful Overthrow, when both the sandy Foundations, and the Buildings thereon,

thereon will fall together. Therefore, in the Name, Strength, and Power of Almighty God, and in the sense of the Majesty of his Divine Glorious Presence; I Cry to you, *To the Rock, To the Rock, To the Rock,* so will the Lord Favour you, and Incompass you, and make you Sing of his Praise; here is Safety, Food and Water, Heavenly and Never-failing.

And unto you, *Young Men, and Women, and Children* of the People of the Lord, I say unto you, Fear and Dread the Living God of Truth and Love, and bear the Yoke of the Lord Jesus in your Youth, and Love his Heavenly Cross, that Crosseth all your Inclinations to Vanity and Vain Pleasures; abstain from all Hurtful Company, beware of your Desires, that goes out to Pleasures, Meats, Drinks, and Apparel, out of the Fear of God; let your Words be few and savory, and your Conversation in all places be in solidity and gravity, in the Heavenly Awe of the Omnipresent God, feeling after the Enjoyment of his Heavenly Joys and Divine Consolations; Read the Scriptures of Truth in Seriousness.

ness as oft as you can, with your Minds turned to that Heavenly Wisdom, that will open them unto you ; so will your Youth Preach forth the Honour of Truth, and you will be Blessed of God, and be a Joy and Comfort to your tender Parents ; otherwise, if you grow up in another Nature, namely, that which is Evil, that Leads into Vanity and Evil, God Almighty will Cut off many of you from the Land of the Living ; for he can raise up Seed to *Abraham* even of the Stones : Hear, Fear and Tremble before the most High God, who hath beheld you with an Eye of Jealousy, bow before him, and let none of your Enjoyments puff you up into Pride and Stout-heartedness, Vanity and a Loose Life, God Almighty incline your Hearts, and put his Fear in your Inward Parts, that ye may see beyond all Terrestrial Riches, Glories, Pleasures and Vanities, and be taken up in fervent Love and Delight in the Heavenly Treasures and Enjoyments that never fade away, *Amen,* *Amen.*

And

And all you tender-hearted Babes that love the sincere Milk of the Word of Life, keep you near the Breast of Consolation, and suck daily thereat ; letting nothing come between it and you ; so will your Growth be daily from one degree of Strength and Stature to another, in the Light, beholding the Snares and Temptations of the Enemy, and abiding in a living inward diligence, out of the foolish Virgins State, where, thorow spiritual Idleness, comes spiritual Slumber, to the losing the Oyl, and so the Lamp goes out ; but abiding in a daily subjection to the Heavenly Cross, in the holy Watch, growing up to the young Man's State, wherein ye become strong, and the Word of God abides in you ; and you abiding in it, overcome the wicked one ; and ye escape the High-way, Stony and Thorny Ground ; and so the encrease of Riches, or any Terrestrial Enjoyment, will not harm you, for you feed on another Life, and behold clearly another

ther Glory ; even that which is Eternal and Celestial, and so grows up into the states of Fathers, eating of the Tree of Life ; for you see him that was from the beginning, and in whose Almighty Power is Preservation out of *Jesurun's* state, walking in Wisdom, and in the Valley of Humility, where *Shilo's* Brook runs and flows, by whose Water ye are washed, and by the holy Blood and Life of the Lamb sprinkled inwardly, and with his holy Oyl anointed, and so come within the Vail, into the *Holy of Holies*, where the Glory of the Ancient of Days is beheld on the Mercy-Seat of infinite Loving-Kindness, and in the Enjoyment of his sweet Smiles and divine Favours, being overcome with the Majesty of his Presence, Render, and Return, and Offers up, in the Strength of his Love, Might, Majesty and Dominion, to the Lord God and the Lamb, with heavenly Praises which ascend to his Throne, who is over all, Heaven and Earth,

Earth, God blessed for Ever and Ever.
Amen, Amen.

From your Tender Friend and
Brother in the Labour and Tra-
vel of the Gospel,

Charles Marshall.

The 5th Month,
1689.

LEAVES BOSTON: JUNE 1ST 1787.
BY THOMAS COOKSON, M.A.

EPISTLE TO FRIENDS.

Dear Friends,

THE High and Holy One, that inhabits Eternity, descends in his Love to dwell with those that are of a broken Heart and contrite Spirit, and Trembles at his Word; these are the Qualifications of the People he will uphold, refresh and be with, in the dreadful astonishing Day of his fierce Anger and terrible consuming Indignation.

Therefore, Home, Home, to live and walk in that ye have made Profession of in the sight of the Nations; namely, the holy Light of the Lamb, in which

ye

ye will see all your States and Conditions, how you stand before the Lord this Day; for the Lord God Almighty will extend his wonderful loving Kindness unto all the Obedient that walk Uprightly before him, in his pure Fear, Awe and Dread, sanctifying his great and glorious Name before the People, in a Christian Conversation, as becomes the Gospel of Christ Jesus, and inwardly in Spirit walking with God, he will appear more and more for their safety in a dreadful stormy Day, and give them the desire of their Souls, in perfecting his Work begun in you, to the Honour of his own Name, and Consolation of their own Souls; your Habitation shall be sure and pleasant in the Munition of Rocks, where Bread shall be given you, your Waters shall not fail, the everlasting Arm of Jacob's God will surround you, where ye may behold the magnifyings thereof before the Nations.

But to all the disobedient, unfaithful, earthly-minded, that grieves and vexes the Spirit of the Lord, dishonours the Name, and hardens the Hearts of his People,

ple, causing them to speak Evil of the way of Truth; I have sad Tidings to send unto all such in the sound of the Trumpet of the Lord, and to tell them I have seen a dreadful Day hast'ning apace over all such, wherein that which they have been delighted in, in their departing out of the pure Fear and Awe of the Almighty, will be removed, and a Fire not to be quenched will be kindled in their Bosoms, Consuming dreadfully and astonishingly. Therefore Awake, Awake; Arise, trim your Lamps; see to your Oyl, before the Lamp goes out never to be lighted any more, and the Day of shutting out for ever overtake.

So, dear Friends every where, be inward, inward, in great bowings down of *Spirit* and humility of *Soul*, wait to feel the invisible Power of the Mighty God to sanctify, that ye may be able to stand in the Day of his Fanning the Nations, and Treading the Winepress of his Indignation amongst the People; and as ye stand here, divine Rain and heavenly Dew will descend upon you, causing you to grow as a well-watered Garden,

Garden, even like *Eden*, before the Lord, in which he may take great delight.

So, dear Friends every-where, double your Diligence, redeem your Time, feel and love the Girdle of Truth to gird up the Loyns of your Minds; and where any have been unwatchful, careless, or earthly-minded, let the time past be sufficient, I entreat you, and now in pure Fear, living Obedience, spiritual Watchfulness, wait to feel the mighty Power of the Lord in that to encrease, in the encreasing of God, in the Power of whose Love this comes unto you, through a Servant of the Lord, and Traveller for Zion's welfare.

Charles Marshall.

A
General Epistle
TO
FRIENDS
Every Where.

Dear Friends and Brethren,

WHO with a high and heavenly Calling have been called out of Darkness, and all the Ways and Works thereof, to walk in the marvellous Light of the Glorious Day of God Almighty, that hath preciously dawned in this out Day ; Grace, Mercy and Peace from God, with the Vertues of his Eternal Spirit, be multiplied in and amongst you.

Friends,

Friends, The great Husbandman of the whole Earth, having, in the Riches of his Love, planted a Vineyard with the choicest Vine, in a fruitful Hill, in this Age of the World, which he hath pruned, dressed, and plentifully watered, is coming to take a view thereof, to see what Fruit it bringeth forth ; and therefore it weightily concerns you to see with the Light of the Lord, how you have answered his great and inexpressible Love, which for many years hath been abundantly extended unto you, and prize your time whilst you have it, and it is called a Day of Mercy ; and Oh have a care that you give no room to the spirit of the World, that blinds the eye of the Mind, and subjects the Affections to things below, and raiseth up the old Love to the World again ; beware of the going out of the Simplicity of the Gospel and let there be a tender inward care to watch against all thoughts, that darkens you, and grieves the Spirit of the Lord, and let your words be few and seasoned with Heavenly grace, go not out of the exercise of the pretious Croſs

Christ Jesus, into any excess in Meats, Drinks, or Apparel, which is Superfluous, and make no provision for the Flesh to fullfill the lusts thereof; let not your Gold and Silver, Lands and Livings, Furniture or Apparel, any wayes en-snare you, or entangle, surfeit, or over-charge you.

For Oh Friends, the Enemy of Sion's prosperity hath laid deep snares in the Spirit of the World in those things, to draw out the Mind from the pure Innocent Life obtained and enjoyed through the Spiritual exercise of the Cross of Christ Jesus, which crucifies us to the World and the World unto us; but if the Mind goes out of the Awe, and Dread, and Fear of the Lord, and Holy Cross and Heavenly Watch, into a false Liberty, then you will live to the World and the World to you; and here is the way that Death comes over again.

Therefore Dear Friends, this is the Word of Truth to all the Professors thereof every where, Home, home, inward, inward; and in the Spiritual watch Tower stand and abide, where you

you will receive manifold spiritual advantages, and will see the approaches of your Souls Enemy, when, where, how, and in what he works, and here you see clearly how Sin is conceived in the Thoughts, and when it is finished it brings forth Death, and so you receive an understanding how Sin is strengthened and how overcome, and how it is finished and brought to an end, and the everlasting Righteousness of Jesus Christ brought in, and how the knowledge of God encreases and comes to cover the Earth, as the Waters cover the Sea, and so shall your Peace flow as a River; And, *dear Friends*, keep the unity of the Spirit in the bond of Peace, and grow up in it, for whilst the Churches kept in the purity, they were in the greatest unity, here they were with one accord, and great Grace was upon them under the dominion and Beauty of the Glorious Power of the Lord, for *Sion* is a City at unity with it self, and the Body edifies it self with Love, but when the Enemy prevailed to draw out of the Love of Christ Jesus, (where all the

Members that holds the Head are knit together as with jonts and bands) then other fruits did appear. Now dear *Friends*, as the pure glorious sweet unity of the the Churches is in the Spirit where all have unity with God who is a Spirit, and with one another in his Spirit, which is increased as all grow up in the nature of Christ Jesus, which is meek and lowly, so here all are preserved in the Dominion of the sweet edifying Love of God, and in unity one with another, let there be ever so many Tens of Thousands ; but when the Enemy prevailed to draw out of the quickning Spirit of the second Man *Adam*, and out of his nature, (wherein all can follow his blessed example in washing one anothers Feet) and led into another Spirit and Wisdom which is from beneath, therein arose those bitter Fruits mentioned in the Scriptures of Truth.

Therefore, dear *Friends*, every where, in the Name and pure weighty dread of the most High, keep, and grow up in the sweet nature and Wisdom of the Ancient of Days, and watch against the least

least appearance of that which would break your unity, and if any thing of this nature hath broken in any where, in the Name of the Lord God everlasting let it be driven out of the Camp of God, it being one of the greatest Enemys of Sion's Peace, Comfort, Growth, and Beauty ; for Unity is our Strength, and keeping our Ranks here, all the Enemys endeavours without, will not be able to prevail. So Friends in the spirit of meekness (which keeps in a sound Judgment and spiritual discerning) dwell, where no Wrath, Fleshly passion, envyings or emulation can have any place, for as all grow up in the divine nature, in the Faith of *Abraham*, no strife and division can have Room, *who said to Lot, Let there be no Strife between us, for we are Brethren ; if thou wilt take the right hand, I will take the left ; and if thou wilt go to the left, I will go to the right :* And here all Controversies are ended and shut out. And now, dear Friends, with the Light of Gods Holy Day search, see and discern how it is with you, that so if the Enemy of Zion's Prosperity hath

hath gotten any entrance, to impede or hinder the precious Work of the Lord, from prospering in your Souls, by turning aside into any By-path, or setting down by the Way, or taking up a false Rest, with the glorious Light of the Lamb you may see and discern it, and speedily retire inward to hear the Voice of the good Shepherd, that by him you may be led out of all the Enemy's Snares. And now, O tender Friends ! make use of your Time and Day, and all to your spiritual Tents every where, in the sweet Valley of Humility, where you will not only see all the Devices and Snares of the unwearied Enemy of your Souls ; but will also see, feel and enjoy the descendings of the Glory of the God of *Israel*, in the daily openings of his divine Hand, which is full of Blessings ; and here you will be tenderly concerned in Spirit, to cry fervently to God for your Selves and Families, and for a People that have not Hearts to seek nor cry to God for themselves, that the tender compassionate God would open their Hearts, that they might see and

and be sensible of the Mercies of a long-suffering and long-provoked God, that hath often shaken his Hand, and threatned his terrible Judgments ; and on the other Hand, largely and wonderfully extended his Mercies ; and in this tender Exercise of Spirit, you will approve your selves the true Friends of your Neighbours, and you will have a hiding place in the Day of his dreadful consuming Judgments, which he will assuredly bring to pass upon all the Professors of Christianity, that are out of the Nature thereof, unless they Repent.

And now, Oh Friends ! let a true *Silence* and sweet *Stillness* come on all your *Spirits*, so shall your inward Ear be opened to his heavenly *Counsel*, and you will be ready, in true bowedness of *Spirit* to say, What the Lord hath commanded and required, that will we do, through his divine *Strength* ; and here you will be preserved in all the various Exercises of the Day, and out of the Hurries of the People, in this season of the fulfilling what was said in many of your Ears, many Years ago, *Disappointment*

pointment upon Disappointment, Sorrow upon Sorrow, Exercise upon Exercise, and Distress upon Distress; and as you are inwardly staid upon the Lord, in his eternal Light, you will feel help from him in all your Streights; therefore gather to the Munition of Rocks, where your Bread shall be sure, and Waters never fail: Be faithful in the Lord's Work, and keep your Meetings, as the Lord God hath required, and that diligently, Week-days as well as First-days, and the Lord will appear in the brightness of his Power, and the Glory of the Majesty of his Presence you shall enjoy more and more. And, dear Friends, you that God hath blessed with outward Substance, feel the opening Love of Christ Jesus, who offered himself up for us, to open your Hearts, and give you Wisdom to take effectual Care of the Poor and Needy, according to your Ability: So to the Glorious Arm of God's Almighty Power I commit you; and having done his Will, I rest in my Fathers Love, your tender Friend and Brother, in the Labour and Travel of the Gospel, Charles Marshall.

London, the 25th of the
2d Month, 1697.

F I N I S.



